THE SECOND Part of the Booke of Christian Exercise, appertaining vnto Resolution.

OR

A Christian Directory, guiding all Men to their saluation.

¶ Written by the former Author, *R. P.*

Psalme 27. verse 4.

One thing haue I requested of the Lord, and that I will demand still, which is, to dwell in his House all the daies of my life, to the end I may know & doe his will.

Printed by W. Iaggard, for Simon Waterson, dwelling in Pauls Churchyard, at the Signe of the Crowne.

1619.

(2)

TO THE CHRISTIAN Reader, health.

COurteous Reader, not many yeares since, a Booke was published, Of Christian Exercise, appertaining to Resolution, written by a Iesuite beyond the Seas, yet an Englishman, named M. Robert Parsons, which booke M. Edmund Bunny having diligently perused, committed to the publike view of all indifferent iudgements: as glad that so good a matter proceeded from such infected people, and that good might rise thereby to the benefit of others. Since the manifestation of that Booke, the first Authour thereof, named M. Parsons, hath enlarged the same booke with a second part and new Additions, wherein hee hath concluded and finished his whole intent of the Resolution, and that upon speciall causes, as himselfe sets downe in the Preface in this manner.

Being admonished by the writings of many, that since the publishing of my first Booke, it hath bin misliked in 2. principall points. First, that I speake so much of good workes, and so little of faith.

Secondly, that I talked so largely of Gods Iustice, and so briefly of his Mercie.

cie. Beſide, conceiuing by the information of many, that diuers perſons hauing a deſire in themſelues to reade the former Booke, but yet being weake & fearfull to be touched ſo neere in conſcience, as they imagined that Booke did, durſt neuer intermeddle therewith, being informed there was nothing in the ſame wherewith to entertaine themſelues, but onely ſuch vehement matters of perſwaſion as would greatly trouble & afflict them. For remedy of which inconuenience, I haue framed this ſecond part of that worke, and therein inſerted diuers Chapters and Diſcourſes of matters more plauſible, and of themſelues more indifferent, wherewith the Reader may ſolace his minde at ſuch times as he findeth the ſame not willing to feele the ſpurre of a more earneſt motion to perfection.

Hereupon grew the occaſion of framing his ſecond Booke, which being perʋſed by ſundry learned men, who haue thought it as worthy to bee ſeene as the firſt, is now (Gentle Reader) preſented to thy view: reade it indifferently, and iudge thereof as thou findeſt occaſion.

OF THE MANIFOLD perils that enſue to the World by Inconſideration.

And how neceſſary it is for every Man, to enter into cogitation of his owne eſtate.

CHAP. I.

THe Prophets and Saints of Almighty God, who from time to time haue bene ſent by his merciſull prouidence, to aduertiſe and warn ſinners of their perilous eſtate and condition for ſin, haue not onely foretold them of their wickednes, and imminent danger for the ſame, but alſo haue reuealed the true cauſes thereof, whereby they might the eaſier prouide remedy for the inconueniences to come.

Such is the charitable proceeding of our moſt merciſu l Lord with the children of men. And among other cauſes, none is more generall or oftner alleadged, then the lacke of conſideration; by which, as by a cõmon ſnare and deceite of our aduerſary

most men fall into sin, and are holden also perpetually in the same, to their finall destruction, and eternall perdition. So Esay the Prophet speaketh of the careleſſe Nobility and gentry of Iury, that gaue themſelues to banquetting and diſport, without conſideration of their duties toward GOD, repeateth often the threates of Woe againſt them, and then hee putteth downe the cauſe in theſe words; The Lute, & Harp & Timbrel, & Shalme, & good wine aboũdeth in our banquets, but the works of God you reſpect not, nor haue you conſideration of his doings. And then enſueth, Therefore hath hell enlarged his ſoule, and opened his mouth without al meaſure or limitation, & the ſtout & high, & glorious of this people ſhal deſcend into it. Here are two cauſes, as you ſee, and two effects linked together, of theſe Iewes damnation, the one depending of the other. For as good cheere and ſenſuality, brought theſe men to Inconſideration of Gods works and proceeding toward ſinners: So Inconſideration brought them to the mouth and pits brimme of hell. I ſay that Inconſideration

Eſay 5.

of

of Gods works towardes Sinners, brought many to this perill, for that it followeth in the very ſame place: And the Lord of hoſts ſhal be exalted in iudgment, and our holy God ſhall be ſanctified in iuſtice: as if he had ſaid, that albeit you will not cõder now Gods iudgments & iuſtice amidſt the heat and pleaſure of your feaſting, yet ſhal he, by exerciſing the ſame vpon you hereafter, be known, exalted and ſanctified throughout the world. The like diſcourſe makes God himſelfe by the ſame Prophet, to the Daughter of Babilon, and by her to euery ſinfull and ſenſual ſoule, figured by that name. Come downe ſaith he, & ſit in the duſt, thou daghter of Babilon, thou haſt ſaid, I ſhall be a Lady for euer, and haſt not put vppon thy heart the things that thou ſhouldſt, nor haſt thou remembrance of thy laſt end. Eſay 47.

Now therfore harken thou delicate Daughter, which dwelleſt ſo confidently, there ſhall come vpon thee an euill, whereof thou ſhalt not know the Off-ſpring, and a calamity ſhall ruſh vppon thee, from which thou ſhalt not be able to deliuer thee. A miſery ſhall ouer-take thee vpon the

sodaine, which thou shalt not know, &c.

Holy Ieremy, after he had weighed with himselfe what miseries for sinne the Prophets Esay, Amos, Hosea, Ioell, Abdias, Micheas, Nahum, Sophonias, and himselfe, (all which Prophets liued within the compasse of one hundred yeares) had foretold to bee imminent vppon the World: not onely vnto Samaria, and the ten Tribes of Israel, which were now already carried into banishment to the furthest parts of the east, but also to the States & Countries that most flourished at that time, (as by name to Babylon, Egipt, Damasco, Tyrus, Sydon, Moab, and finally to Ierusalem & Iudea it selfe, which he foresaw, should soon after most pittifully be destroied) whē he saw also by long experience, that neither his wordes, nor the words and cries of the other forenamed prophets could any thing moue the harts of wicked men, he brake foorth into this most lamentable complaint, Desolatione desolata est omnis terra, quia nullus est qui cogitet corde. The whole earth falleth into extreme ruine and desolation, for that there is no man

4 Reg. 15. and 17.

which

which conſidereth deeply in his hart.
This complaint made good Ieremy in his daies, for compaſsion of his people, that ran miſerably to perdition for want of conſideration.
And the ſame complaint with much more reaſon may euery good Chriſtian make at this time for the infinit ſoules of ſuch as periſh daily by Inconſideration. Whereby as by a generall and remedileſſe enchantment, many thouſand ſoules are brought a ſleepe, & do finde themſelues within the gates of hell, before they miſdoubt any ſuch inconuenience, being led through the vale of this preſent life, as it wer blind-folded with the vale of careleſſe negligence, like beaſts to the ſlaughter-houſe, and neuer permitted to ſee their owne danger, vntill it be too late to remedy the ſame.

Propterea captiuus ductus eſt populus meus, quia non habuit ſcientiam, ſaith God by the wouth of Eſay. Therefore and for this cauſe, is my people ledde away captiue in all bondage and ſlauery to perdition, for that they haue no knowledge, no vnderſtanding of their owne eſtate, no forefight of the times to come no Eſay 5.

consideration of their danger. Herehence floweth all the miseries of my people, and yet this is a mystery that all men will not know.

Will you see what a mystery and sealed secret this is? Hearken then how one describeth the same, and with what circumstances. Furthermore (saith hee) a certaine hidden word was spoken vnto me, & mine eare, as it were by stealth, receiued the vaines of his whispering: it was in the horrour of a vision by night, when dead sleepe is wont to possesse men. Feare came vpon me and trembling, and all my bones were extreamely terrified. At length a spirit past by in my presence, whereat the haires of my flesh stood vp in horrour. There stood before mee one whose face I knew not. His Image was before mine eyes, & I heard his voice as the sound of a soft haire.

Hitherto is described in what manner and order this secret was reuealed; but now what saide this vision or Spirit (thinke you) at the last? Truly hee made a short discourse, to proue by the fall of Angels for their sinne, that much more, Qui habitant domus luteas, & terenum habent fũdamentum

damentum consumentur velus tineæ: & de mane vsque ad vesperam succidentur, they who dwell in houses of morter (as all do whose bodies are flesh) & they which haue their foundation of earth, as most folke of this world haue that put their confidence in things of this life, they must all consume by little and little, as the Cloth doth by the Moth, and at length they must vpon the suddaine (within lesse space perhaps then is betweene morning and night) be cut downe and dispatched, when they thinke least of it.

And to shew that heerein standeth a point of high secresie (I meane to consider and ponder well this Discourse) he maketh this conclusion in these words immediatly following. Et quia nullus intelligit, in æternũ peribunt. And for that few or none of these men before mentioned, who haue such earthly foundations, doe vnderstand this point aright, I mean of their suddaine death and speedie cutting off from this world) therefore must they perish eternally, and this is a secret which few men will beleeue. Vir insipiens, non cognoscet, (saith Dauid) & stultus nõ intelliget hæc, Psal. 9.

hæc. An vnaduiſed man will not learne theſe things, nor will a foole vnderſtand them. But what things? It enſueth in the ſame place; how wonderfull the works of God, and how deepe his cogitations are about ſinners, who ſpring vp as graſſe, and flouriſh in this world, Vt intereant in ſeculum ſeculi, to the ende they may periſh for euer and euer.

The Prophet Daniel had many viſions & ſtrange reuelations of great and high myſteries; but one among all other, and this is the leaſt of the moſt dreafull iudgements of God, vpon ſinners to the end of the world The viſion was by the great Riuer Tygris; where, as diuers Angels were attending about the bankes, ſo vpon the water it ſelfe, ſtood one in the likeneſſe of a man, of exceeding dreadfull Maieſty; his apparell being onely Linnen, through which his body ſhined like precious ſtone, his eies like burning lamps, his face like flaſhing lightning, his arms and legs like Braſſe enflamed, and his voyce as the ſhout of a whole multitude of people that would ſpeake together. This was Chriſt by all interpretation, at whoſe terrible preſence when

Dan. 10.

Daniel

Daniel fell downe dead, he was ere-
ated againe by an Angell, and made
strong to abide the vision, & so ha-
uing heard and seene the most won-
derfull things that in this booke he re-
counteth, he was bold to aske a que-
stion or two for better vnderstãding
thereof: and his first question was,
How long it should be ere the won-
derfull things took their end? wher-
vnto the man vpon the water answe-
red, by stretching forth both his bra- Dan. 12.
zen armes vnto heauen, & swearing
strongly by him that liueth for euer,
that it should be, A time, and times,
and halfe a time. Which answere,
Daniel not vnderstanding, began to
question further, but he was cut off
with this dispatch: Go thy way Da-
niel, for these speeches are shut vp &
sealed, vntill the time preordained.
And yet for his further instruction it
was added in the same place, Impie
agent impii nec intelligent: wicked
men will alwaies do wickedly, and
will not vnderstand these mysteries,
albeit wee should neuer so much ex-
pound them.

Whereby, as by all the rest that
hetherto hath bene alledged, is made
apparant, that inconsideration, neg-
ligence,

ligence, careleſſe ignorance and lacke of vnderſtanding in our owne ſtates and in Gods iudgements, and proceedings with iniquity and ſin, hath bene a bane and a common perdition of wretchleſſe men from time to time.

And if we will turne our eies to this our age, much more ſhall we ſee the ſame to be true. For what is the cauſe thinke you, why at this day we haue ſo many of thoſe people, whom holy Iob doth cal abhominable, that drinke vp iniquity, euen as Beaſts do drinke water? that commit al ſin, all in-iuſtice, all turpitude, without remorſe or ſcruple of conſcience?

Iob 15.

What is the cauſe of this (I ſay) but lacke of conſideration, lacke of vnderſtanding, lacke of knowledge? For as Chriſt ſaide to Ieruſalem touching her deſtruction, Si cognouiſſes & tu, &c. If thou alſo, O ſinfull ſoule didſt know what hangeth ouer thy head for this careleſſe life of thine, if thou (daughter of Babilon) woldſt remember and ponder in thine heart what ſhal be the end of thy delights, thou wouldſt not liue ſo pleaſantly as thou doſt: Nunc autem abſcondita ſunt ab oculis tuis. But now ſaith

Luke 19.

Chriſt,

Christ, these things are hidden from thine eyes.

Not but that thou mightst haue knowne them if thou wouldst, but for that thou art one of them which say to God, Scientiam viarum tuarū nolumus, we wil not haue vnderstāding of thy waies: one of them, Qui sunt rebelles lumini, that are rebellious against the light, and illumination of Gods grace: one of thē, quis nolunt intelligere vt bene agent, that will not vnderstand to do well, and finally one of them, qui declinant aurene audiant legem, that turne away their eares to the ende they may not heare Gods Law, Quorum oratio est execrabilis: whose not onely life, but also prayer is execrable & detestable in the sight of the Maker. Iob 21. & 23. Prouer. 28.

Truely nothing in reason can bee lesse tollerable in the presence of Gods Maiesty, then whereas he hath published a Law vnto vs, with so great charge to beare it in minde, to ponder in hart, to study & meditate vpon it both day and night, at home and abroad, at our vprising and our down-lying, to make it our cogitation, our discourse, our talk, our exercise, our rumination, and our delight Deut. 6.

light; that we should notwithstanding contemne the same, as to make it no part of our thought, but rather to flee the knowledge thereof, as we see most men of the world doe, for not troubling their consciences.

But the holy ghost hath laid down the reason hereof long agoe in these words; Cum sit timenda nequitia testimonium condemnationis. For that wickednes in it selfe is alwaies fearful, it giueth witnes against it selfe to damnation, whensoeuer it thinketh of the Law of GOD, or of honesty. So Fœlix the Gouernour of Iury, when S. Paule began to talke of Iustice, Charity, and Gods iudgements before him, he was wonderfully affraid, and said to Paul, that he should depart for that time, and that hee would call for him afterward when occasion shall require. But he neuer did, and what was the cause, for that (as Iosephus testifieth) he was a wicked man, and Drusilla his faire Lady that was with him at S. Pauls speech was not his true wife, but taken by allurement & violence from another and therefore it offended them both to heare preaching of chastity.

Eccles. 7.

Acts 24.

This then is one principall cause, why

why men of this World will no: enter into consideration of their owne estate, and of Gods Commandements, lest they should reade and see their owne faults, and beare witnes against themselues of their own condemnation. Whereunto the holy Scripture annexeth another cause, not farre vnlike to this, which is, that worldly men doe so draw themselues in the cares and cogitations of this life, as they leaue in their mindes no place to thinke vppon Gods affaires, which are the busines of their owne soules.

This expresseth Ieremy the Prophet most effectually, when hauing made his complaint, that notwithstanding his preaching, and crying in the temple gate, for long time together, where all the people passed by him and heard him: yet no man (saith he) would enter into consideration, or say within himselfe, What haue I done? And reason, Omnes enim conuersi sunt ad cursum suum, quasi equis impetu vadens ad prælium. All men are set vpon their owne courses, and doe runne in the same with as great vehemency and fierce obstination, as doth a furious armed horse

Ierem. 7.

Ierem. 8.

horse, when he heareth the trumpet in the beginning of a battaile. By which comparison, the Holy Ghost expresseth very liuely the irrecouerable state of a setled worldly man, that followeth greedily his own designments in the negotiatiō of earth. These are two of the chiefe causes of Inconsideration, I meane wilfull malice, and obstinate corruption in the vanities of this life; & yet mentioneth the scripture, a third sort also of inconsiderate men, who neyther of direct malice, nor yet of great occupation in worldly affaires, do neglect consideration, but rather of a certaine lightnesse & idle negligence, for that they will not trouble their heads with any thing but disport and recreation: of whom it is written, Estimauerant lusum esse vitam nostrum? They esteeme this life of ours to bee but a play-game. And in another place of the same men: Ita securi viuunt, quasi iustorū facta habeant. They liue as securely and confidently without care & cogitation, as if they had the good works of iust men to stand for thē: but as the holy Ghost pronounceth in the same place, Hoc vanissimum: this

Wisd. 15.

Eccles. 8.

this is vanity, and folly in the higheſt degree. For as in things of this life, he were but a fooliſh Merchant, that for quietnes ſake would neuer looke into his owne account Booke, whether he were behind hand or before, and as the Shipmaſter were greatly to be laughed at, that for auoyding of care, would ſit downe and make good cheere, and let the ſhip go whether ſhe wou'd; ſo much more in the buſineſſe of our ſonle, it is madneſſe and folly to fly conſideration for eſchewing of trouble, ſeeing in the end this negligence muſt needs turne vpon vs more trouble and irremediable calamity. Comparisons.

For as Ieremy ſaith vnto all ſuch men, In nouiſsimus die intelligetis ea In the ende your daies you ſhall not chuſe but know and ſee, and vnderſtand theſe things, which now for delicacy you will not take the paines to thinke of. But when ſhall this be, trow you? He telleth plainly in the ſame place, When the fury of the lord ſhall come foorth as a whirle-winde, and ſhall ruſh and reſt vppon your heads as a tempeſt: then ſhall you know and vnderſtand theſe things. Ier. 30.

It ſeemeth that the Babylonians were

were a people very faulty in this point of consideration, (as all wealthy people are) not onely by that which before hath beene touched of the daughter of Babilon, that would not consider her ending dayes: but also for that not long before the most terrible destruction of that great City by the Medes and Persians, God cried vnto her in these words: My dearely beloued Babilon, put aside thy table, & stand vpon thy watch, rise vp you Princes from eating and drinking; take your Targets in your hands; go and set a Watchman vpon your wals, & whatsoeuer he seeth let him tell you. And then was there a Watchman set vpon the walles, and likewise a Lion to denounce with open mouth what-soeuer danger hee saw comming towards them. And then God taught the Prophet to cry in this sort to their Sentinel or watch man, Custos quid de nocte? Custos quid de nocte? O thou watchman, what seest thou comming towards thee by night? What espiest thou (O Centinell) drawing on towards vs in the darknesse?

Esay 21.

By all which circumstances, what else is insinuated, but that God wold haue

haue vs ſtand vpon our watch, for that his iudgements are to come vpon the world by night, when men leaſt thinke thereof, they are to come as a theefe at midnight, as alſo in another place we are admoniſhed, and therefore happy is the man that ſhall be found watchfull. But now the doore and ſole entrance into this Watch, whereof the ſecurity of our eternall life dependeth, can bee nothing elſe but conſideration, for that where no conſideration is, there can be no Watch, nor fore-ſight, nor knowledge of our eſtate, and conſequently no hope of our ſaluation, as holy S Bernard holdeth, which thing cauſed that worthy man to write 5. whole Bookes of Conſiderations to Eugenius. Bern. lib. 1. de conſi.

Conſideration is the thing that bringeth vs to know GOD, and our ſelues. And touching God, it laieth before vs his Maieſty, his mercy, his iudgements, his commandements, his threatnings, his promiſes, his proceedings with other men before vs, whereby wee may gather what wee alſo in time muſt expect at his hands. And for our ſelues, Conſideration is the Key that openeth the doore to

the

the Closset of our hart, where all our Bookes of account do lye; it is the looking-glasse or rather the very eie of the soule, whereby shee taketh the view of her selfe, and looketh into all her whole estate; into her riches, her debts, her duties, her negligences, her good gifts, her defects, her safety, her danger, her way she walketh in her course shee followeth, her place, she helpeth, and finally the place & end whereunto she draweth. And without that consideration she runneth on head-long into a thousand brakes & bryers, stumbling at euery step into some inconueniency or other, and continually in perill of some great and deadly mischiefe.

And wonderfull truely it is, that in all other busines of this life, men can see and confesse, that nothing may be begun, prosecuted, or well ended, without consideration; and yet in this great affaire of winning Heauen, or falling into Hell, few think consideration greatly necessary to be vsed.

I might stand heere to shew the infinite other effects & commodities of consideratiõ, that as it is the watch of Ianum bell, that stirreth vp & awaketh

waketh al the powers of our minde, the match or tinder that conceiueth and nouriſheth the fire of deuotion; the bellowes that enkindleth and inflameth the ſame; the ſpur that pricketh forward to all vertuous, zelous, and heroicall actes, & the thing indeed that giueth both light, life, and motion to our ſoule.

Our faith is confirmed and increaſed by conſideration of Gods works and miracles, our hope by conſideration of his promiſes, & of the true performance therof to all them that euer truſted in him: our charity or loue to God, by conſideration of his benefites, and innumerable deſerts towards vs: our humility, our conſideration of his greatneſſe, and our owne infirmity, our courage & fortitude, by contemplation of his aſſiſtance in all cauſes for his honour; our contempt of the world by conſideration of the ioyes of heauen eternally: and ſo all other vertues, both morall & diuine, doe take their heate, quickening, and vitall ſpirit, from conſideration.

By the exerciſe of conſideration & meditation, holy Dauid ſaith, that he felt a burning fire to flame in his breaſt:

breast, that is, the fire of zeale, the fire of feruour in religion, the fire of deuotion, the fire of loue towards
Psalm.76. God and his neighbor. And in another place he saith, That by the same exercise, hee swept and purged his owne spirit: which is to be vnderstood, from the dust of this world, from the dregs of sinne, from the cõtamination & coinquination of humane creatures, for that inconsideration indeed is the very fan that seuereth and driueth away the Chaffe from the Corne.

For which cause, we shall neuer reade of any holy man from the beginning of the world, neither before Christ nor after, who vsed not much & familiarly this most blessed exercise of consideration & pondering.
Gen.24. And for the first three Patriarches, it shall bee sufficient to remember the custome of young Isaac, recorded in Genesis. Which was to goe foorth towards night into the fields, ad meditandum, that is, to meditate, consider and ponder vppon the workes, iudgements, and commandements of God. And this he did being but a child (far different frõ the custom of yong Gentlemen now adayes, who frequent

frequent the fieldes to follow their vanities) and as little Isaac could not haue that custome but frō his father Abraham, so no doubt but he taught the same to his son Iacob, and Iacob againe to his posterity.

And as for Moses and his successor Iosua, it may easily be imagined how they vsed this exercise, by the most earnest exhortatiōs which they made thereof to others in their speech and writings. The good Kings of Iudah also, notwithstanding their many great temporall affaires, do testifie of themselues concerning this exercise; as Dauid almost euery where, that the Commandements of God were his daily meditation, not onely by day, and that tota die, all the day, Et persingulos dies, Euery day, Et in matutino, in the morning Et septies in die, seauen times a day, but also he insinuateth this custome by night: Medit. tis sum nocte cum corde meo. Ido meditate by night in my hart vpon thy commandements O Lord: signifying hereby both his watchfulnesse by night, when other men were asleepe, and the hearty care that hee had of this exercise, which we esteem so little.

Deut. 6. Iosh. 1.

Psalme 38.

Psal. 37.

Salomon also King Dauids son, so long as he liued in the grace and fauour of God, obserueth this exercise of his Father, and exhorteth other men, to haue daily and continuall
Eccles. 6. cogitation in this affaire. Which if himselfe had continued stil, it is likely he had neuer falne from God by women as he did. The good King Ezekias is reported to haue meditated like a Doue, that is in silence and solitarines with himself alone, which
Esay 58. is the true way of profitable meditation. Esay testifieth of his own watching by night in this exercise, and how he did the same with his Spirit alone in the very bowels of his hart.

Holy Iob maketh mention, not onely of this manner of considering, but what also he considred, & what effect hee found in himselfe by the same. First he considered (as I saide) the waies, footsteps, and commandements of God, and then his dredfull power, to wit, how no man was
Iob 23. able to auert or turn away his cogitation, but that his soule did what it pleased, & by this (saith he) considerans eum timere solicitur. I am made sollicitour or watchfull with feare, when I consider him.

In

In which words he insinuateth two most excellent effects of consideration: first the feare of God, of which it is written, Salutis thesaurus timor Domini, the feare of God is the treasure of saluation; & the second, that by this feare he was made solicitous watchfull, and diligent in Gods seruice, of whom the Prophet Micheas saith thus, I wil tell thee, O mã, what is good, & what the Lord requireth at thy hands, to wit, to do iudgment, and loue mercy, and to walke solicitous and watchfull with thy God. Esay 32. Mich. 6.

But thou, O holy and blessed man Iob, did this exercise bring forth in thee so great terror & feare of God, & so carefull watchfulnes for obseruing his comandements? Now I see well the cause why thou writest of thy selfe, that thou didst doubt and feare all thy works and actions were they neuer so circumspect. But what shal we say now adaies (most happy Saint) who do not doubt so much as our own dissolute, careles, and immoderate actions, who feele no terror of God at all, nor do vse any one iot of watchfulnes in obseruing his commandements? Truly, this proceeds of nothing else but of incon-

sideration; it proceedeth of lacke of knowledge, both of God & of our selues. For (doubtlesse) if we knew either of these two things aright (as indeed neither of them can bee well vnderstood without the other) it could not bee but that many of vs would change our wrong courses.

O mercifull Lord, what sinfull man in the world would liue as hee doth, if he knew either thee or himselfe as he should do? I meane, if hee considered what thou art, & what thou hast bene to other that haue liued and continued in sin as he doth. Not without great cause cryed so often and earnestly to thee, that holy Doctor of thy church, for obtaining of those two points at thine hands, Vt cognoscam te, vt cognoscam me, that I may know thee, & that I may know my selfe, saith he, that is, that I may consider and feele the true knowledge heereof, for many men do know, but with little commoditie.

Aug. in lib. confes.

We know and beleeue in grosse the mysteries of our Faith, that there is a God which rewardeth good & euil, that he is terrible in his counsels vpon the sons of men: that there is a hell

hell for sinners, Heauen for good liuers, a most deadly day of iudgement to come, a straight account to be demanded, and the like. All this we know and beleeue in generall, as Merchandize wrapped vp together in a bundle. But for that we vnfold not these things, nor rest vpon them in particular, for that wee let them not downe into our hearts, nor doe ruminate on them with leysure and attention: for that we chewe them not well in minde by deepe consideration, nor do digest them in heart, by the heate of meditation, they remain with vs as a sword in the scabberd, and do helpe vs as litle to good life, (for which they were reuealed) as a preseruatiue put in our Pocket neuer applied, can helpe our health. Wee beare the generall knowledge of these mysteries locked vp in our breasts, as sealed bagges of treasure that be neuer tolde nor opened, and consequently, we haue neyther feeling sence, nor motion thereby, euen as a man may carry fire about him in a Flint stone without any heate, and perfumes in a Pomander without smell, except the one bee beaten and the other chafed. A similitude.

All ſtandeth then (good Reader) in this one point for direction of our ſelues in this life, and for reaping benefit by the miſteries of our faith & religion that we alot our ſelues time to meditate, ponder, and conſider what theſe things do teach vs. For as the ſicke man that had moſt excellent remedies & precious potions ſet before him, could expect no profit or eaſe thereby, if he onely did looke vpon them, or ſmelled them, or tooke them in his mouth alone, or ſhold caſt them forth of his ſtomack againe before they were ſetled, or had any time to worke their opetation, euen ſo it is in this caſe of ours. And therfore with great reaſon ſaid S. Paul to Timothy, after hee had taught him a long leſſon, Hec meditare, meditate, conſider, and ponder vppon theſe tydings which I haue ſhewed thee, as if in other ſpeeches he had ſaid, All that hetherto I haue tolde thee, or written for thine inſtruction, and all that euer thou haſt heard or learned beſides, will auaile thee nothing for thy ſaluation, except thou meditate and ponder vpon the ſame, and do ſucke out the iuyce thereof by often conſideration.

1 Tim. 4.

Where-

Wherefore, to conclude this chapter, my deere and welbeloued Brother, for that consideration is so precious and profitable, so needfull and necessary a thing as hath beene declared, I thoght it conuenient in this first front & entrance of my Booke, to place the mention and diligent recommendation thereof as a thing most requisit for al that ensueth. For without consideration, neither this that I haue saide already, nor any thing else that shall or may bee saide hereafter, can yeeld thee profit, as by lamentable experience wee see daily in the world, where many Millions of men passe ouer their whole age, without taking profite of so many good books, so many preachings, so many vertuous examples, so many terrible chastisements of God vpon sinners, which euery where they see before their face. But yet for that they will not, or haue not leysure, or dare not, or haue not grace to enter into consideration thereof, they passe ouer all; as sicke men do pils, diuerting as much as they may both their eyes and cogitations, from all such matters as are vngratefull to them.

The miseries of the world.

But as good Ieremy saieth, the

time will come when they shall bee enforced to see and know, and consider these things whē perhaps it will be too late to reape any comfort or consolation thereby; wherfore deare brother, that which perforce thou must doe in time to come, and that perhaps to thy great damnation, (I meane to enter into consideration of thine owne estate) do that now willingly to thy comfort and consolation, for preparing the way to thy salvation. Preuent the day & redeeme
Ephes. 5. the time according to S. Paules wise counsell: run not headlong with the world to perdition, stay some-time as holy Ieremy admonisheth thee, & say to thy selfe, What do I? whe-
Ierem. 7. ther go I? what course hold I? what shall be my ende? Take some time from thy pleasures, & from the company of thy pleasant friends, to doe this, although it bee with the losse of some pastime and recreation: for I assure thee it will recompence it selfe in the end, & make thee merry when thy laughing friends shall weepe.

The effect of al the considerations that ensue, is rightly to know God, for by knowing him, we shall know our selues, & al things else which are

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neceſſary for vs to know, & without knowing him, all knowledge in the world is vanity & meere folly, Hæc eſt vita eterna (ſaith our Sauiour Christ to his Father) vt te cognoſcant ſolum Deum verum, & quem miſiſti Ieſum Chriſtum. This is life euerlaſting, that men know thee which art onely true God, and Ieſus Chriſt whom thou haſt ſent. Iohn 17.

Gods nature and eſſence wee cannot know in this life; but onely the meane to know God in this world, is to know his Maieſty, to know his mercy, to know his iuſtice to know his iudgements, to know his hatred againſt ſin, his fauour to the good, his benefits and promiſes to all: his grace, his threats, his waies, his commandements, his dealing towardes other men before vs: all which things, the conſiderations following do ſet before our eyes, and conſequently, they do teach vs to know God aright. Reade then therefore (deere Brother) with attention, and remember the words that GOD vſeth to vs al, Vacate & videte quodiam ego ſum Deus. Take leyſure and conſider that I am a GOD. It muſt not be done in haſte, nor (as the faſhion The way to know God in this life. Pſal. 47.

tion is) for curiosity onely to reade three or foure leaues in one place, & so in another? But it must be done with such serious attention, as appertaineth to so great a busines, which (in truth) is the weightiest that possible vnder heauen may bee taken in hand. It is the businesse whereof Christ meant, specially when he said Vnum est necessarium, one onely thing is necessary. For that all other things in this world, are but trifles to this, and this alone of it selfe, is of more importance then they all.

THAT

THAT THERE IS A God, which rewardeth good and euill, againſt all Atheiſts of olde, and of our time.

With the proofe alledged for the ſame, both by the Iew and Gentile.

CHAP. II.

IT is a thing both common and ordinary in Sciences and Arts, when they are learned or deliuered by other, to ſuppoſe diuers principles and points, and to paſſe them ouer without proofe, as either knowne before to the learner, or els ſo manifeſt eaſie and euident of themſelues, as they need none other proofe but onely declaration.

So when we take in hand to enſtruct a man in Chiualry, or feats of Armes, we do ſuppoſe that he knoweth before, (were hee neuer ſo rude) what a man, what a horſe, what armor, what fighting meaneth, as alſo that war is lawful & expediēt in diuers cauſes, the Princes of the world may wage the ſame, the Souldiers haue

haue to liue in order and Diſcipline vnder that Regiment, that Kings for this cauſe doe hold their Generals, Lieutenants, Coronels, Captaines, & other like Officers in their Bands, Garſons, Camps, and Armies.

In handy-crafts.

In manuell Artes and Occupations likewiſe, it is very euident that diuers things muſt bee preſuppoſed to bee foreknown of the learner, as in huſbandry or agriculture: in building, in painting, and other ſuch exerciſes, when a mã is to be taught or inſtructed, it were not conuenient for the Teacher, to ſtand vpon euery point or matter that appertaineth to the ſame, but muſt leaue and paſſe ouer many things as apparant to themſelues, or eaſie to be diſcerned of euery learner by nature, ſenſe, reaſon, or common experience.

But yet in liberall ſciences & profeſsions of learning this is more apparant, where not onely ſuch common and vulgar points are to be preſumed, without proofe or diſcourſe, but alſo certaine propoſitions are to be granted in the beginning, as grounds whereupon to build all the reſt that enſueth. So the Logitian for example, will haue you yeeld ere hee

enter

enter with you; That contradictory propositions cannot be together eyther false or true. Neither, that one thing may be affirmed and denied of another, in one and the selfe-same respect and time.

The Morall Philosopher will haue you grant at the beginning, That there is both good and euill in mens actions: and that the one is to be followed, and the other refused.

The Naturall Philosopher will haue you confesse, that all Physicall bodies which depend of nature, haue motion in themselues, & are subiect to alterations, and whatsoeuer is moued is moued of another.

The Mathematicke at his first entrance wil demand your assent, That euery whole is biger then his parts, as also the Metaphysick of supernatural Philosophers, That nothing can be, & not be at one time. And so other such like Principles and common grounds, in these and all other sciences are to be demanded, granted, & agreed vpon at the beginning, for the better pursuee and establishment of that which hath to follow, being things in themselues (as you see) eyther by Nature, common Sense, or ex-

experience moſt cleere & manifeſt.

And is not this alſo in Diuinity, (trow you) and in the affaires that we haue now in hand? Yes truely, if we beleeue S. Paule, who writeth thus to the Hebrues; Credere oportet accidentem ad Deum, quia eſt, & iniquirentibus ſe remunerator ſit. He that is comming toward God, muſt beleeue that there is a God, and that he is a rewarder of ſuch as ſeek him. Behold heere two principles, wherein a man muſt be reſolued before he can ſeeke or draw vnto God. The one, That there is a God, & the other, That the ſame god is iuſt, to reward euery man according to his deſerts. Which two principles or generall grounds, are ſo euident indeed of their own natures, & ſo ingrafted by Gods owne hand into the minde and vnderſtanding of euery particular man at his Natiuity, (according to the ſaying of the Prophet: The light of thy countenance is ſealed vpon vs, O Lord) that were not the times we liued in too too wicked, & the ſhameleſſe induration of ſinners intollerable, we ſhould not need to ſtand vpon the proofe of theſe points of cõfirmation of our cauſe, that we now

Heb. 11.

Pſal. 4.

now intreat of resolution, but rather supposing and assuring our selues, that no reasonable creature liuing, could doubt of these principles, shold pursue onely the consideration of other things that might stirre vp our wils to the performance of our duties towards this god that hath created vs, and remaineth to pay our reward at the end.

But for so much as iniquity hath so aduanced her selfe at this day in the hearts of many, as not onely to contemne and offend their Maker, but also to deny him, for patronage of their euill life, & for extinguishing the worme of their owne afflicted & most miserable consciences, I am enforced before all other things, to discouer this fond and foule errour of theirs, and to remoue also this refuge of desperate iniquity, by shewing the inuincible verity of these two principles, the one depending of the other in such sort, as the first being prooued, the second hath of necessity to follow. For if once it be manifest that there is a God which hath care and prouidence of al those whom he hath created & gouerneth, then must it ensue by force of all con-

consequence, that he is also to reward the same men, according to their good liuing and deserts of this life.

First then to proue this principle, That there is a God, I need vse no other argument or reson in the world, but onely to referre each man to his owne* sense in beholding the world whereof euery part and portion is a most cleare glasse, representing God vnto vs, or rather a faire table wherin God hath drawne or imprinted himselfe in so many Charracters and legible Letters, as the simplest man liuing may reade and vnderstand them.

* See Lactantius at large in his Book of the workmanship of the world.

In respect hereof saide the Wiseman so long agoe, That vaine and foolish were all those, who considering the works that are seene in the world, could not thereby rise to vnderstand the workman. And he giueth this reson, A magnitudine enim speciei creaturæ, cognoscibiliter poterit creator horũ videri: for that by the greatnes of beauty in the creture, may the Creator thereof be seene & knowne, which S. Paul confirmeth, when hee saieth, That the inuisible things of GOD may bee seene and knowne by the visible Creatures of

Wisd. 3.

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the world. Which is to bee vnderſtood in this ſenſe, That as a priſoner in a dungeon, may eaſily by a little beame that ſhineth in a chinke, conceiue there is a Sun from which that beame deſcendeth: & as a traueller in the wildernesſe that falleth vppon ſome channel or brooke, may aſcend by the ſame to the Wel or Fountain: euen ſo he that beholdeth and conſidereth the wonderfull works of this world, may thereby conceiue alſo the wonderfull Artificer or Workeman that made them.

If a man ſhould paſſe by Sea into ſome forreigne, ſtrange, or ſauage Country, where nothing elſe but Birds and Beaſts doe appeare: yet if he ſhould eſpy ſome exquiſite building or other worke of Art & reaſon in the place, he would preſently aſſure himſelfe, that ſome men dwelt or had beene in that Country, for that ſuch things could not bee done by beaſts or vnreaſonable creatures: euen ſo in the view and conſideration of this world. A ſimilitude

If we caſt our eyes vpon the Heauens, wee remaine aſtonied with the Miracles that we behold: but who made them? Wee ſee the skies of exceeding The Heauens teach God.

ceeding great highnes distinguished with colours, and beauty most admirable, adorned with Starres and Planets innumerable, and these so qualified with their diuers, different, and vnequall motions, as albeit they neuer moue or go together, yet doe they neuer giue let or hinderance the one to the other, nor change their course out of order or season.

Iob 28. Quis ennarrabit cælorum rationẽ, & concentum cœli, quis dormire faciet? Who is able to declare the reason of these Heauens, or who can make cease or steepe the vniforme course of their motions, saith God to Iob? As who wold say, that because no man or mortall creature can doe this, therefore may wee imagine of what power and perfection their Maker is, which K. Dauid had done, when he pronounced, Cœli enarant gloriam Dei, & opera manum eius, annunciat firmamentum. The Heauens declareth the glory of God, & the Firmamẽt doth preach the works of his hands.

If wee pull downe our eyes from heauen to earth, we behold the same of an infinite bigneſſe, distinguished with Hils and Dales, Woods & Pastures,

stures, couered with all variety of grasse, hearbs, flowers and leaues, moistened with Riuers, as a body with veines inhabited by creatures of innumerable kindes and qualities; enriched with inestimable and endlesse treasures, & yet it selfe standing or hanging rather with al his weight and poise in the middest of the aire, as a little ball without proppe or piller. At which deuise and most wonderfull myracle, God himselfe, as it were glorying, said vnto Iob, Where wert thou when I laid the foundation of the earth: Tel me if thou haue vnderstanding, who measured it out, or drew his line vppon the same? Whereupon are fastned the pillers of his foundation, or who laid the first Corner stone thereof. Iob 38.

If we looke neither vp nor downe, but cast our countenance onely aside, wee espy the Sea on each hand of vs, that enuironeth round about the Land. A vast creature that containeth more wonders then mans tongue can expresse. A bottomlesse Gulphe, that without running ouer receiueth all Riuers which perpetually do flow. A restlesse Fight and turmoyle of waters, that neuer repose The sea sheweth God.

poſe neither day nor night. A dreadful, raging, and furious element, that ſwelleth and roreth, and threatneth the Land as though it would deuour it al at once. And albeit in ſituation it be higher thé the earth, as the Philoſopher ſheweth, and do make aſſaults daily towards the ſame with moſt terrible cries and waues mounted euen vnto the ſky, yet when it draweth neere to the Land & to his appointed borders, it ſtandeth vpon the ſuddaine, though nothing bee there to let it, and is enforced to recoyle backe againe, murmuring as it were, for that it is not permitted to paſſe any further.

Iob 38. Of which reſtraint, God asketh Iob this Queſtion. Who hath ſhut vp the Sea with gates, when he breaketh foorth in rage as from his mothers wombe? Whereunto no man being able to giue anſwer, God anſwereth himſelfe in theſe words: I haue limited him with my bounds, and I haue ſet him both a doore and a bar, and haue ſaide vnto him, hetherto ſhalt thou come, & ſhalt not paſſe further, here ſhalt thou breake thy ſwelling waues. This in ſum, is of things without vs. But if we ſhould leaue theſe

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and enter to seeke GOD within our selues, whether we consider our bodies or our soules, or any one part therof, we shal finde so many strange things, or rather so many seas of myracles and wonders, that preach and teach their Maker vnto vs; that wee shall not onely perceiue & see God most euidently, but rather (as a certaine old Heathen hath written) we shall feele and handle him in his works. Which kinde of speech also S. Paul himselfe doubted not to vse, affirming that God hath giuen space to euery man in this life to seek him, Si forte attractent eũ aut inueniant, if perhaps they would handle him or finde him out. Which manner of words do signifie, that by consideration of Gods creatures, and especially of the wonders in man himselfe, we may come to see and perceiue the Creator so cleerely, that in a sort we may bee saide to handle and feele him. So ioyntly doe all things concurre to the manifestation of their Maker: so manifestly & effectually doe they teach, demonstrate, and paint out God vnto vs? Nothing being so little, that declareth not his greatnesse: ntohing so great, Acts 17.

great, which acknowledgeth not his Soueraignty: nothing so low, that leadeth vs not vp to behold this maiesty, nothing so high, that descendeth not to teach this verity.

It were a labour without ende, to goe about in this place to alleadge what might be saide in the proofe of this principle, That there is a God, seeing there was neuer yet learned man in the world, eyther Gentile or other, that acknowledged and confirmed not the same, beeing driuen thereunto by the manifest euidence of the truth it selfe.

If you obiect against me Diagoras, Protagoras, Theodorus, Cyrennensis, Bion, Borysthines, Epicurus, and some few others that were open Athiests, and denied God; I answere, that some of these were vtterly vnlearned, & rather sensuall beasts then reasonable men, and consequently might deny any thing, according to the saying of holy Dauid, The foole said in his heart there is no God. Psal. 13, 52. Others that had some smacke of learning, rather iested at the falshood of their owne panisme Idols, then deny the being of one true God.

But the most part of these men indeed,

deed, and ſuch others as in olde time were accounted Atheiſts, denied not God ſo much in words as in life and facts, ſuch as S. Paul called Atheiſts in his daies, that obeyed their bellies, and followed their pleaſures in ſinne and ſenſuality, not vouchſafing to thinke of God in this life, ſuch was the Epicure and many other are at this day of his profeſsion, but yet as Lactantius well noteth, when the ſame men came to be ſober & ſpake of iudgements, as at their death, or other time in diſtres & miſery, they were as ready to confeſſe God as any other whatſoeuer. Rom. 1.

But for learned men and people of diſcretion, ſobriety, and iudgement, there was neuer yet any (were hee Iew or Gentile) that doubted in this verity, but had meanes of probations to confirme the ſame, as more particularly in the reſt of this Chapter ſhall be declared. Lact lib. 3. Inſtitut.

How the Heathen proued there was a God,

Sect. 2.

AMong the Gentiles or Heathen people, thoſe men were alwayes of

of moſt credite and eſtimation, that profeſſed the loue of wiſedom, and for that reſpect were tearmed Philoſophers. Who being diuided into diuers ſorts & ſects had 4. principall ſciences, whereof they made profeſsion, each of theſe hauing other lower ſciences comprehended vnder it.

The firſt of theſe four is called Naturall Philoſophy, the ſecond Moral, the third Supernall or Metaphyſick, the fourth Mathematicke. And for the firſt three, they haue each one their proper meanes and peculiar proofes, whereby to conuince that there is a God. The fourth, which is the Mathematicke, for that it hath no conſideration at all of the efficient or finall cauſe of things (vnder which two reſpects and conſiderations onely God may be knowne and declared to men in this world) therfore this Science hath no proper meane peculiar to it ſelfe, for prooving this verity as the other ſciences haue; but receiueth the ſame as borrowed of the former.

The Naturall Philoſopher.

THe Naturall Philoſopher among the Gentiles, had infinite arguments

ments, to prooue by Creatures, that there was a God, but all he reduced to three principall & generall heads which he termed Ex motu, ex fine, & ex cauſa efficiente, that is, arguments drawne from the Motions, from the Ends, and from the cauſe efficient of Creatures that wee behold: which termes, the examples following ſhall make cleere and manifeſt.

The argument of Motion ſtandeth vpon this generall ground in Philoſophy, that Whatſoeuer is moued, is mooued of another: wherein alſo is obſerued, that in the motion of creatures, there is a ſubordination the one vnto the other. As for example, Theſe inferiour bodies vppon earth, are moued and altered by the aire & other Elements: and the Elements are moued by the influence and motion of the Moone, Sunne, and other heauenly bodies: theſe planets againe are moued from the higheſt Orbe or Sphere of all, that is called The firſt moueable, aboue which we can goe no further among creatures. *Primum mobile.*

Now then asketh the Philoſopher heere, who mooueth this firſt moueable? For, if you ſay that it moueth it ſelfe, it is againſt our former ground,

that nothing is moued in nature but of another. And if you say that some other thing mooueth it, then is the question againe, who moueth that other? And so from one to one, vntill you come to some thing that moueth, and is not moued of another, & that must needs be God, which is aboue all nature.

Plat lib. 10. *de leg. Arist. lib.* 8 *phisic. cap.* 5.

This was the common Argument of Plato and Aristotle, and of al the best Philosophers. And they thought it a demonstration vnauoidable, and it seemeth they were admonished of this Argument by consideration of the Clocke, whose hammer when it striketh, sheweth the next Wheele whereby it is moued, & that wheele sheweth to another wheele, and so from one to one, vntill you come to him that was the first cause of motion to all the wheeles, that is, to the Clockmaker himselfe.

A similitude

Aristotle to King Alexander, vseth this pretty similitude, That as in a Quier of Singers, when the foreman hath giue the first tune or note, there ensueth presently a sweete harmony, and consent of all other voyces, both great and small, sharpe and meane: so God in the creation of this World,

World, hauing giuen once the first push, or motion to the highest Heauen, called Primum mobile, ther ensueth vpon the same, all other motions of Heauens, Planets, Elements, and other bodies, in most admirable order, concord, and congruity, for conseruation and gouernment of the whole. And thus is God prooued by argument of motion.

The other two arguments, of the end & of the cause efficient to al creatures, are made euident in a certaine manner, by this that hath beene spoken of motion. For seeing by experience, that euery thing brought forth in Nature, hath a peculiar ende appointed, wherunto it is directed by the selfe same nature, (as we see the bird is directed to build her Nest by nature, the Fox to make his den, and so the like in all other creatures) the Philosopher asketh here, what thing is that that directeth Nature herselfe, seeing each thing must haue somewhat to direct it to his end? And no answer can bee made, but that the Director of Nature, must be something aboue Nature, which is God himselfe. This argument of the finall end, is most excellently handled by

The second argument of Natural Philosophy

Philo lib. de pisi mund. The third Argument of naturall Philosophy

Phylo Iudeus, in his learned treatise of the workmanship of the world.

From the cause efficient, the Philosopher disputeth thus. It is euident by all reason, in respect of the corruptions, alterations, and perpetuall motions of all creatures, that this world had a beginning, and all excellent Philosophers that euer were haue agreed thereupon, except Aristotle, who for a time held a fantasie that the world had no beginning, but was from all eternity: albeit at last in his old age, hee confessed the cõtrary in his book to K. Alexander. This then being so, that this world had a beginning, it must needes follow also, that it had an efficient cause Now then is the questiõ, who is that efficient cause that made the world? If you say that it made it selfe, it is absurd, for how could it haue power to make it selfe, before it selfe was, and before it had any being at all? If you say, that some-thing within the world, made the world, that is, that some one part of the world, made the whole; this is more absurd, for it is as if a man should say, that the finger (and this before it was a finger, or part of the body) did make the whole

Vide Plutar. de platet. philos. Arist lib. de mun. Et vide Ploi lib. de mund.

body. Wherforewe must confesse by force of this argument, that a greater and more excellent thing, then is the whole world put together, or then any part thereof, made the world and was the cause efficient of the Frame that we see: and this can be nothing els but God, that is aboue the world So that hereby we see, howe manie waies the Naturall Philosopher is fraught with arguments, to prooue there is a God, and that by Reason onely, without all light or assistance of Faith.

The Metaphysicke, and his Argument.

BVT the Metaphysick or supernaturall Philosopher amongest the Gentiles, as he to whom it appertained most in speciall, to handle these high and super-naturall affaires, and many more Arguments and demonstrations, to proue and conuince the being of the one God.

The first Argument in Metaphysicke.

And first of all hee sayde, That it could not stand with any possibility in his Science, that Ens Finitum, A thing finite, or closed within bounds or limits, (as this World, and euerie creature therin is) could be, but from

some Maker or Creator. For (saith he) the thing that in it selfe is not infinite hath his bounds and limits, & consequently there must bee some-thing, that assigned these bounds & limits. And seeing in this world there is no creature so great, which hath not bounds and limits, wee must of necessity imagine some infinite supreame Creator or Maker, that limited these creatures, euen as we see that the Potter at his pleasure, giues bounds and limits to the pot that he frameth.

This argument the Metaphysicke confirmed by a ruled principle in his Science, That euery thing which is by participation, must be reduced & referred to some other thing, that is not by participation, but of it selfe, And he calleth a thing by participation which is not in the ful'est or highest degree or perfection in his kinde, but may haue adition made to it. As for exãple, water, or any thing else that is heated by fire, is hot by participation and not of it selfe, for that it may alwaies be hotter, & haue addition of heat made vnto it; but fire is hot of it selfe, & not by participation, for that it hath heat in the high-

A maxime in Metaphisicke.

higheſt degree, and in that kinde can receiue no addition, wherefore the heate of all other things, which are hot by participation of fire, are reduced (concerning their heat) to the heate of fire, as to their originall.

Now then (ſaith the Metaphyſick) we ſee by experience, that all the creatures and parts of this World, are things by participation only, for that they are infinite in nature, and haue limitations in all their perfections, & may receiue additions to the ſame, and conſequently, they muſt of neceſsity bee referred to ſome higher cauſe that is infinite in perfection, & conſiſteth of it ſelfe alone, without participation from others; and this is God, who being abſolute, endles, and without all limitation of perfection in himſelfe deriueth from his owne incomprehenſible infinitenes, certaine limited natures and perfections to euery creature; which perfections in creatures, are nothing elſe but little particles and participations of the bottom leſſe ſea of perfections in the Creator, whereunto they are to bee referred and reduced, as the beames to the Sunne, and the brooke to the Fountaine.

How al creatures are by participatiõ of God.

A ſecond argument vſeth the Metaphyſicke, grounded vppon certaine rules of vnity, whereof one principle is, That euery multitude or diſtinction of things, proceedeth from ſome vnity, as from his fountaine.

This he ſheweth by many examples of things in this world. For we ſee by experience, that the diuers motions of the lower ſpheres or bodies celeſtiall, do proceede of the mouing of one higheſt ſphere, and are to bee referred to the ſame as to their fountaine. Many riuers are reduced vnto one well or off-ſpring, innumerable beames to one Sun, & al the boughs of a tree to one ſtocke.

Microcoſme. In the bodie of man, which for his beauty and variety is called the little world, the veines which are without number, haue all one beginning in the liuer, the arteries in the heart, the Sinnewes in the braine. And that which is more, the infinite actions of life, ſenſe, and reaſon in man, as Generations, Corruptions, nouriſhments, digeſtions, & alterations, feeling, ſmelling, taſting, ſeeing, hearing, mouing, ſpeaking, thinking, remembering, diſcourſing, and ten hundred thouſand particular actions, operations,

ons and motions besides, which are exercised in mans body, vnder these or such other names & appellations: al these (I say) being infinit in number, most admirable in order, and distinct in euery their office & operation, do receyue (notwithstanding) their beg inning from one most simple vnity and inuisible substance called the soule, which produceth, gouerneth and directeth them all, to so innumerable, different and contrarie functions.

By this concludeth the Metaphysick, that as among the creatures, we finde this most excellent order and connexion of thinges, whereby one bringeth forth many, & euery multitude is referred to his vnity: so much more in al reason, must the whole frame of Creatures contained in the World, (wherein there are so many millions of multitudes with their vnities) be referred to one most simple and abstract vnitie, that gaue beginning to them al, and this is God.

A third Argument vseth the Metaphysick, deriued from the subordination of cretures in this world, which subordination is such & so wonderful, as we see no creature by Nature ser-

The 3. Argument in Metaphysicke.

ſerueth it ſelfe, but another, and altogether do conſpire in ſeruing the cómon. We ſee the heauens do mooue about continually, without ceaſing, and this not to ſerue themſelues but inferior creatures, leſſe excellent then themſelues. We ſee the water moiſteneth the ground, the aire cooleth, openeth, and cheriſheth the ſame, the Sunne heateth and quickeneth it, the Moone and Stars, poure foorth their influence, the windes refreſh it, and all this not for themſelues, but for other. The earth againe, that receiueth theſe ſeruices, vſeth not the ſame for herſelfe, or for her owne commodity, but to bring foorth graſſe wherewith to feede Cattle, and they feede not for themſelues, but to giue nouriſhment vnto man.

A ſimilitude

Now then (ſaith the Metaphyſick) if a man that ſtood a farre off vpon a mountaine, ſhold ſee in a field vnder him, a great, huge, and maine Army of ſouldiors, moſt excellent well appointed, each one in order agreeing with the other, diuided into Rankes, Squadrons, Companies, and Offices, ſubordinate the one to the other by agreeing, and yet al tending one way, all their faces bent vppon

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one place, all mouing, marching, and turning together, all endeauouring with alacrity towardes the performance of one common seruice by mutual assistance, without dissention discord, diffrence, or clamor, he that should see this (saith the Metaphysicke) as hee could not but imagine some generall high Captaine to bee among these Souldiours, whom all obeyed, and from whose supreame commandement & order, this most excellent subordination, agreement, and vnion proceeded, so much more vpó consideration of the former coherence, consent, & miraculous subordination of creatures among them selues in their operations, must wee inferre that they haue some generall Commaunder ouer them all; by whose supreame dispositiõ, each creature hath his charge & peculiar taske appointed, which he must performe, for the common and vniuersall seruice of the whole.

The fourth reason or Argument alleadged by the supernaturall Phylosopher is of the maruellous prouidence, art, and wisedome, discouered in the making of euery least creature within the world. For seeing there

The fourth argument Metaphysicke, prouidence.

there is nothing so little, nothing so base or contemptible within the cõpasse of this heauen that couereth vs, but if you consider it, you find both art, order, proportion, beauty & excellency in the same. This cannot proceed of fortune, as fooliſh Lucretius and some others would haue it: for that Fortune is casualty without order, rule, or certainty, & therefore it must needs come from the wisdom and prouidence of some omnipotent Creator.

If you take a Fly or a Flea, or a Leafe from a Tree, or any other the least Creature that is extant in the world, and consider the same attentiuely, you shall finde more Myracles, then partes therein: you shall finde such proportion of members: such variety of colors, such distinction of Offices, such correspondence of instruments: and those so fit, so well framed, so coherent, and so subordinate, as the more ye contemplate, the more yee shall meruaile. Neyther is there any one thing in the Worlde more effectuall to draw a man to the loue and admiration of his Creator, then to exercise himselfe often in this contemplation: for if his heart bee not

not of ſtone, this wil moue his affection.

We read of Galen a prophane and very irreligious Phyſitian: who (as himſelf confeſſeth in a certain place) taking vppon him to conſider of the parts of mans body, & findingmuch wiſedome in the order vſe & diſpoſition of the ſame, ſought firſt to giue the praiſe and glory thereof to Nature, or to ſome other cauſe then to God. But in proceſſe of time, being oppreſſed as it were with the exceeding great wiſedom, cunning and prouidence, which hee diſcouered in euery leaſt parcel & particle of mans bodye, wherein nothing was redundant, nothing defectiue, nothing poſsible to be added, altered, or better aduiſed, he brake forth into theſe words, Compono hic perfecto canticum in Creatoris noſtri eaudé, quod vltra res ſuos ornare voluit, melius quam vlla arte poſſent. Heere truly I do make a ſong in praiſe of our creator, for that of his owne accorde, it hath pleaſed him to adorne & beautifie his things better then by any art poſsible it could be imagined.

Gal. 5. de v. ſu par.

Lib. 3. de vſu par.

Heereby then doth the Metaphyſicke gather and conclude moſt euidently,

dently, That there is a God, a Creator, a most wise and powerful artificer, that made all things, such a one as exceedeth all bounds of nature, & of humane ability. For if all the World should ioyne together, they could not make the least Creature that we see in the world. He concludeth also that the foresight and prouidence of this Creator is infinite for things to come in al eternity, and finally, that his wisedome & cogitations are inscrutable. And albeit sometime he reueale to vs some part thereof, yet often againe we erre therein. For which cause, a wise Heathé Platonicke concludeth thus, after a long search about these affaires. I will praise God (saith he) in those things I vnderstand, & I wil admire him in those things which I vnderstand not. For I see that my selfe oftentimes do things wherin my seruants are blinde & conceiue no reason. As also I haue seene little Children, cast into the fire Iewels of great price, and the fathers writings of great learning and wisedome, for that they were not of capacity to vnderstand the value and worthinesse of the thing

Plotil. lib. de proui.

One Argument more will I alledge

ledge of the Metaphyſick, grounded vpon the immortality of mans ſoule, which immortality is prooued with one conſent of all learned men, (as Plato alledgeth) for that is a Spirit, & immateriall ſubſtance, whoſe nature depends not of the ſtate of our Mortall bodie, for ſo by experience weſee daily, that in old mrn and withered ſickly bodies, the minde and ſoule is more quick, cleere, pregnant, & liuely then it was in youth, when the body was moſt luſty. *Plat lib. 10. de Repub.*

The ſame is alſo prooued by the vnquéchable deſire which our mind hath of learning, knowledge, wiſedome, and other ſuch ſpirituall and immaterial things, wherin her thirſt by nature is ſo great, as it cannot bee ſatisfied in this life, neither can the obiect of ſence and bodily pleaſures, or any other commodity or delight of this materiall World, content or ſatiate the reſtleſſe deſire of this immaterial Creature. Which is an euident argument to the Philoſopher, that ſome other obiect & contentation is prepared for her in another World; and that of ſuch excellency and ſupereminent perfection as it ſhall haue in it all wiſedome, al learning,

ning, all knowledge, all beautie, and all other causes of loue, ioy, and contentation, wherein our soules may rest for euer.

This being so (sayth the Philosopher) that the soule & minde of man is immortal, of necessity it must ensue, that an immortall Creator, sent the same into our bodies, and that to him againe it must returne after her departure from this life heere. This was the true meaning indeede (how soeuer some latter interpreters haue misvnderstood the same) of that ancient doctrine of olde Philosophers, which Plutarch alledgeth out of Pythagoras and Plato; affirming, that all particular soules of men, came sent from one general and common soule of the whol world, as sparkles from the fire, and beames from the common Sun: and that after their separation from their bodies, they shall returne againe to that generall soule, called Anima mundi, the soule of the world, for that it giueth life & being to the world, & so to remaine with that generall soule eternally.

Themist. in lib. de anima

Plu. de Plato philos.

This was the Doctrine of old Philosophers, which seemed indeede to haue beene nothing else (though de-

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deliuered in other ſpeeches) but that which Salomon himſelfe affirmeth Eccleſ. 12. Et ſpiritus redibit ad Deum, qui dedit illum: and our ſoul or Spirit, ſhall returne vnto GOD that gaue it vnto vs. And this may ſuffice for a taſt of that which the Metaphiſicke or Super-naturall Philoſopher can ſay, for proofe that there is a God.

The Morall Philoſopher.

THere remayneth yet a thirde part of human Wiſedome, or Philoſophy, called Moral; whoſe reaſons and arguments for proof referred to the laſt place, for that they bee more plaine and eaſie then the former, and more ſenſible to the capacity of euery ſimple and vnlearned reader.

For firſt of all, hee obſerueth in the very naturall inclination of man, (be his manners otherwiſe neuer ſo euil) that there is a certain propenſion and diſpoſition, to confeſſe ſome GOD or Deity; as by example hee prooueth in all Nations, were they neuer ſo fierce or barbarous, yet alwayes confeſſed they ſome God by nature,

The firſt gument Moral: loſophy.

nature, though no man did teach or instruct them therein. The same is confirmed by the common vse of all heathens, in lifting vp their eyes and hands to heauen in any suddaine distresse that commeth vppon them. Which importeth that Nature herselfe hath ingrafted this feeling, that there is a God. Yea further he alledgeth, that by experience of all ages, it hath beene prooued, that Atheists themselues, that is, such men as in their health and prosperity, for more liberty of sinfull life, would striue against the being of any God, when they came to die, or fal into any great misery, they of all other men would shew themselues most feareful of this God, as Seneca declareth, & as Suetonius sheweth in the example of Caligula. Which is a token that their conscience enforced them to beleeue a God-head.

Tertullian handles this point exceedingly in Apolog.

Nay Zeno the Philosopher was wont to say, that it seemed to him a substantiall proofe of this verity, to heare an Atheist at his dying-day, preach God from a paire of gallows or rather such place of misery (when he asked God & nature forgiuenes) then to heare all the Philosophers in the

the World diſpute the pointes, for that at this inſtant of death and miſery, it is like, that ſuch good fellowes doe ſpeake in earneſt and ſobriety of ſpirit, who before in their wantonneſſe impugned God, either of vanity, ambition, ſenſuality, or diſſimulation.

Now then when the Morall Philoſopher hath prooued by this naturall inclination of man, that there is a God, which hath imprinted in vs ſuch a feeling of himſelfe, as no conſcience can deny him, when it commeth to ſpeake ſincerely, then ſteps he a degree further, and prooues that this God which is acknowledged, can be but one; for that if he bee a God, he muſt be infinite, and if he be infinite, hee can haue no companion, for that two infinite things cannot ſtand together, without impeachment the one of the others infinitnes.

The reaſon why there can be but one God.

He prooueth the ſame by the cuſtome of the moſt Gentiles, who (as Lactantius well noted in his time) when they ſwore, or curſed, or praied or wiſhed any thing heartily (eſpecially in affliction, that lighteneth the vnderſtanding) their faſhion was to ſay God, and not the Gods. And for

for the learned sort of them, howsoeuer they dissembled & aplied them selues outwardly to the terror of the common people, yet in earnest they neuer spake of more then of one god as Plato signifieth of himselfe to Dionysius king of Sicily, in a certayne Letter, wherein hee gaue him a signe when he spake in earnest, and when in iest: Hinc discis tuis scribam ego serio, nec ne: cum serio, ordior Epistolam ab vno Deo, cum secus a pluribus. By this signe shalt yee know, whether I write in ernest or not. For when I write in earnest, I begin my letter with onely God, and when I write not in earnest, I doe begin my letter in the name of many gods.

Pla Epist 13 ad Dyonis.

Julian the Apostata, in his three most scornfull bookes that hee wrot against vs Christians, (whom contemptuously he called Galileans) endeuouring (by all his meanes) to aduance and set foorth the honour of Paganisme, alledgeth this Plato for a cheefe pillar and father thereof, & dareth preferre him with our Moyses: and yet you see what hee testifieth of himselfe. And that this was his perpetuall opinion, three of his most worthy schollers, I mean three of

of the most learned that euer profes-
sed the Platonick sect. Plotinus, Por-
phyrius, and Proclus, all Heathens
themselues, do testifie & proue in di-
uers parts of their workes, assuring
that both they and their Master Pla-
to, neuer beleeued indeed but onely
one God. And as for Socrates, that
was Platoes Master, & pronounced
by the Oracle of Apollo, to bee the
wisest man in all Greece; the World
knowes that he was put to death for
iesting at the multitude of Gods a-
mong the Gentiles.

Aristotle & the Peripatetickes.

Aristotle that ensued after Plato be-
gan the sect of Peripateticks, & was
a man so much giuen to the search of
Nature, as in many things he forgat
the Authour of Nature, or at least
wise he treated litle and very doubt-
fully the reof: yet in his old age, whē
hee came to write the booke of the
world to K. Alexander (which book
S. Iustine the Martir esteemed great
ly, and called it the Epitomie of all
Aristotles true Philosophie) hee re-
solueth the matter more cleerly say-
ing thus of God: He is the father of
God & man, he is the maker & con-
seruer of all thinges that bee in the
world. And he addeth in the same
place,

place, that the multitude of many Gods, was inuented to expresse the power of this one God, by the multitude of his Ministers; so that hee maketh all Gods to bee seruants besides onely one. Which sentence of their Master Theophrastus and Aphrodiseus, two principall Peripateticks, do confirme at large.

Zeno the chiefe, and Father of the Stoicks was wont to say (as Aristotle reporteth) that either one God, or no God. Which opinion is auerted euery where, by Plutarch and Seneca, two most excellent Writers, & great admirers of the Stoick seuerity. And before them, by Epicteus, a man of singular account in that sect, whose words were esteemed Oracles, Dicendum ante omnia, vnum esse Deum, omnia regere, omnibus prouidere. Before all things (saith he) wee must affirme that there is a God, and that God gouerneth all, and hath prouidence ouer all.

Plut. de oratul. defec. de tran de quest plat.

As for the Academicks who made the fourth diuision or sect of Philosophers, it is sufficient which I haue mentioned before, that Socrates their founder was caused to dye for this opinion in this manner; albeit it seeme

seeme, that such as ensued in that sect whose profession was to dispute & doubt of euery thing, came at length, by their much iangling and disputing, to beleeue and holde nothing. Whereof Cicero himselfe may be an example, who in his Bookes De natura Deorum, followeth so far the Academicall vaine of doubtfull disputing too and fro, about the nature of Gods, as he may seeme (and so did he to diuers Christians of the Primatiue Church) to be very irresolute) whether there were any God or no. Albeit in the ende he make shew to conclude very plainely and peremptorily with the Stoickes.

So in this time of variety of sects

All the foure sects of Philosophers then, who in their times bare the credit of learning & wisedom made profession of one God, when they came to speake as they thought. But if we ascend vp hier, to the daies before these sects began, that is, to Pythagorus, and Architas, Tarentinus, and before them againe to Mercurius, Trismegistus that was the first patent of phylosophy to the Egiptians; we shall finde them so resolute and plaine in this point, as no Christians can be more. Wherfore he that defi-

Vide apud Plutarch. de placitis philos. Trism. in Pœmand. & in Asclep.

desireth to see innumerable examples, as well of these mens sayings, as of other learned heathens of al ages: let him read but S. Cyrils first booke against Iulian the Apostata, or else Lactantius, in his first and seconde bookes against the Gentiles, and he shall remaine satisfied.

This then is the Morall Philosophers first Argument, the inclination of all people to beleeue a Godhead: the instinct of Nature to confesse it, the force of mans conscience to feare it, the custome of all Nations to adore it. And finally, the consent and agreement of all Learned and Wise men, in applying this Godhead not to many, but to one onely that made this World, and gouerneth the same.

Trism. in Pæman. cap 2. 3. 4, &c. Non hominibus, non demonibus, nó Dii ipsis, quos non naturæ ratione, sed honoris causa Deos nominamus.

In Asclep. 1. 2, 6. &c. Wee attribute not the appellation of true God (saith Trismegistus) either vnto men, or vnto deuils, or vnto the multitude of other gods themselues, for that wee call them God, not in respect of their Natures, but for honours sake. That is; We call them Gods, to honour them so: their Famous acts, and not for that we think them

them in Nature true Gods. Which Cicero thus confirmeth. The life of man, & common custome hath now receiued, to lift vp to heauen by fame and good will, such men as for their benefits are counted excellent. And hereof commeth, that Hercules, Castor, Pollux, Esculapius, and Liber, are now become gods, and Heauen almost is filled with mankinde.

The second argument of Morrall Philosophy, is, De vltimo fine, & summo hominis bono, that is; concerning the last end of man, & of his highest or supreame felicity, wherby the being of God is also confirmed. And albeit I haue said somewhat of mans end before, yet that which in this place I am to adde, is more proper and peculiar to morall Philosophy. For as other Sciences may, and doe consider the small ends of other Creatures, which are diuers, and yet all concur for the seruice of man: so this Science of Morall Philosophie, doth properly consider the finall end of man himselfe, calling it summum bonum, his greatest & highest happinesse, whereunto hee was created, and where-unto hee tendeth in this life, and wherin he resteth and repo-

The second Argument in Morall Philosophie

seth, without further motion or appetite, when he hath obtained it.

For better vnderstanding whereof, it is to be considred, that euery thing in this world, hath some particular end, together with an appetite & desire ingrafted by nature to that ende, which desire ceaseth when the end is obtained. As for example, a stone hath a naturall appetite to go downward into the Center or middle of the earth, and so resteth in no place (except by violence it be staied) vntill it come thither. On the contrary, fire reposeth no where (except it be restrained) vntill it mount aboue the aire to his peculiar and naturall place of abode, where of it selfe it resteth. And so in other things that are without sence, there is a certaine appetite and desire to their end, which end being once obtained, that desire and appetite of it selfe reposeth.

All things in this world hath a desire to his end.

In beasts likewise we behold that they haue a desire to fill their bellies, & to satisfie their other sences, which being satisfied, they remaine contented, and desire nothing else, vntill the same appetite of sence, want his obiect againe. Whereby we perceiue, that sensuality of contentation of the sences,

senees, is the finall ende desired of beasts, and their very summum bonum or supreame felicity.

But in man, albeit for maintenance of the body, there be this appetite also to satisfie his sences according to the lower proportion of his minde, that is called sensatiue, yet according to the higher part of his mind, whose name is Reason, or the reasonable part, (which is the only part indeed that is peculiar to man, & distinguisheth him from vnreasonable beasts) hee hath an appetite of some more high and excellent obiect, then is the contentation of these sences: for that by experience we may see and feele, that oftentimes when the sences bee all satisfied, yet is the mind not quiet, which argueth, that sensuality, or sensuall delectation, is not our summum bonum, wherin our minde must rest, and enioy her felicity.

Heereupon haue Philosophers and Wise-men fallen to dispute in all Ages, what should be the finall felicity & summū bonum of mankind? And Cicero saith, that this point is Cardo totius Philosophiæ, the very hooke or hinge whereupon all Philosophy hangeth. For that this being once

Cicer. lib. de fi bonorum & malorum.

found out, cleere it is, that all other things and actions are to be referred to the obtaining of their end & happines. And therfore about this point there hath bene maruellous contention and fight among Philosophers, the Stoicks refuting the Epicures, & Peripatetickes refuting againe the Stoickes; and the Platonistes (who went neereſt the trueth) impugning and refuting both the one and the other; and this diſſention went ſo far foorth, the one part aſsigning one thing, and the other another, to bee this felicity or ſummum bonum, that Marcus Varro a moſt learned Roman, gathered two hundred, foure-ſcore and eight different Opinions, (as S. Auguſtine noteth) about this matter.

Aug. lib. 19 de ciuit cap 1

And finally, when all was ſaid and examined, Plato found that nothing which might be named or imagined in this life, could bee the felicitie or ſummum bonum of man, for that it could not ſatisfie the deſire of our mind. And therfore he pronounceth this general ſentence. It is impoſsible that men ſhould find their felicity or ſummum bonum in this life: ſeeke what way they will. But in the next life,

Plato in Phædon.

life, without all doubte it muſt bee found. The reaſon of which ſentẽce was, for that Plato was able to refute any thing that the other Philoſophers did or could name, to be our felicity and final end in this life, wer riches, honours, pleaſures, morrall vertues, or other like which each ſect did aſſigne.

Nothing in this life can be our felicity.

As for examp'e, he proued that Riches could not bee our ſummum bonum or happineſſe, for that they are vncertaine, vndurable, vaine, variable, and things that bring with them more danger oftentimes and trouble of minde, then pouerty doth. Honours be rifeled, for that beſide their vanity, they depend on the mouth & minds of other men who are changeable and inconſtant. Pleaſures of the body, and voluptuouſneſſe, for that they are common to vs with beaſtes, and alwayes haue annexed theyr ſting and diſcontentation when as they are paſt. Morrall Vertues, for that they conſiſt in a certaine perpetuall fight and warre with our owne paſſions, which neuer giue vs reſt or repoſe in this life. Finally, whether-ſoeuer we turne our ſelues, or whatſoeuer we lay our hands vpon in this

life, to make our felicity our ſummū bonum, it faileth vs (ſaith Plato) neither giueth it any durable contentatiou to our minde, wherefore this felicity is to be ſought and obtained in the life to come.

Thus farre arriueth Morall Philoſophy by reaſon, to prooue, that mans felicity or finall end, cannot be in any thing of this life or world. It proueth alſo by the ſame reaſon, (as in part it hath beene touched before) that this felicity of our minde in the life to come, muſt be a ſpirituall and immaterial obiect, for that our mind and ſoule is a ſpirit; it muſt be immortall, for that our ſoule is immortall. But what? Goeth yet humane Philoſophy any further? or can plato aſsigne the particular point wherin it ſtandeth? Heare his words, & confeſſe that not without reaſon hee was called Diuine. In this it conſiſteth (ſaith he) Vt coniungamur deo, qui omnis beatitudinis faſtigiū, meta, finis. That we be ioyned to God, who is the top, the But, and the ende of all bleſſednes. And can any Chriſtian (think you) ſay more then this? Yet hearken what a Scholler of his ſaith, for explication of his Maſters ſen-

Plato in Phædon.

sentence; Supremus hominis finis, supremum bonum, id est Deus. The finall end of man whereto hee tendeth, is a supreame or soueraigne good thing, and this is God himselfe. By which words we see, that these heathens by the end of man could finde out God, which was the second argument propounded in Morall Philosophy. *Plotī. Enn 1. lib. 4. cap. 5.*

A third argument vseth the Morall Philosopher for proofe of God, (which shall be the last I wil alledge in this place) deduced from consideration of good and euill, vice & vertue, and especially of the reward which by nature, reason, and equity, is due to the one: as also of the punishment belonging to the other. The third argument in morall Philosophy

For (saith he) as in al other things, creatures, and actions of this world, that passe from the Creator, wee see proportion, order, iustice, wisedome, and prouidence obserued; so much more must wee assure our selues that the same is obserued in the same creators actions & proceeding toward man, that is the cheefe and principall of all other his creatures.

Now then we see and behold, that all other Creatures are directed to

their ends by nature, and do receyue comfort and contentation ſo long as they hold that courſe: and loſſe, diſeaſe, & greef, as ſoone as they breake & ſwerue from the ſame

One man hath reaſon giuen him whereby to know e and iudge of his end, and the holy Scriptures, wherby he may eyther direct his way to the ſame by Vertue, or runne aſtray by following of wickednes. Whereuppon it enſueth, that in all equitie and iuſtice, there muſt remaine reward for ſuch as doe well, and follow the right paſſe aſsignd them to their end and felicity, which is by good life: & puniſhment for the other that abandon the ſame, for pleaſure and ſenſuality.

But we ſee in this world ſaith the Philoſopher, that moſt wicked men, doe receyue leaſt punniſhment; and many there bee (as Princes and high Potentates) whoſe liues and actions bee they neuer ſo vicious, yet are they aboue the correction of mortall men: and many poore men on the contrary part, who for their vertue, patience, and honeſty, receiue nothing in this life, but enuy, malice, contempt, reproach, deſpight, and op-

oppresion. Wherefore (saith he) either there wanteth prouidence and equitie in the gouernement and disposition of these affaires, which wee see not to want in thinges of lesser moment: Or else must there bee a place of punishment and rewarde in the life to come, vppon the soules of such as part from hence, and a iust and a powerfull Iudge, to make a recompense of these inequalities and iniustices permitted in this Worlde. Which Iudge can bee none, but the Creator himselfe. See of this matter Socrates in Apolog.

And so hitherto haue I declared how euery particular seruice among the Gentiles, had particular meanes and waies to demonstrate GOD by contemplation of his Creatures, and by force of Reason, which no man could denie.

Now remaineth it to shewe, how the Iewes or faithfull Israelites before Christs appearance in the flesh, was able to confirme this verity to a heathen, which shall bee the subiect of the Section following.

How the Iewes were able to proue God.

Sect. 3.

THe people of Israel, that for many yeares and ages were the peculiar people and partage of God, as they dwelt inuironed with Gentiles of each side that impugned their religion and worship of one God, and had many weakelings among themselues, that were often tempted to doubt of the same religion, by the example of so many Nations and Countries about them, that made profession of a contrary Religion; so had the Diuines and learned men of this people, diuers forcible proofes, & most reasonable arguments peculiar to themselues, (besides the guift of faith, or any other demonstration that hitherto hath beene alleadged) to confirme their brethren in the beleefe of one God, and to conuince al Atheists or Infidels in the world.

Diuers thinges wherby the Iewes knew.

And albeit these proofes which they vsed were many, as the creation of the world by one God, the diuiding of the Hebrew Religion from the

the beginning; the conuerſation of God with Abraham, of whom the Iewes deſcended; the miraculous deliuering of that nation frō Egypt: the Law receiued from Gods owne mouth by Moſes; the ſtrange enterance of the Iewes into the Land of Promiſe; the extinguiſhing of the Gentiles, which before inhabited there; the erection of the Iewiſh Monarchy and protection thereof againſt all Nations; the miraculous deeds and ſayings of Prophets; and a thouſand reaſons beſides, which confirme moſt euidently, that the Iewes God, was the only true God, yet for that all theſe things and ſayings with an Infidell, had no more credite, then the Writings or Scriptures wherein they were recorded: hereby it came to paſſe, that al which a Iew could ſay for proofe of God, more then a Gentile, depended only vpon the authority of his Scriptures; and for this cauſe hee referred all his proofes and arguments to make euident the truth and certainty of theſe Scriptures, which thing once performed, the being of one God cannot be called into controuerſie; for that theſe Scriptures are nothing elſe, but

a Narration of the actes and gests of that only God, which the Iews profesſe. We are now to ſee then what the Iew was able to ſay for proof of his Scriptures, and conſequently, for demonſtration of God and of his iudgments declared therein. Which diſcourſe, as it was profitable in olde time, for ſtay and confirmation of al ſuch as were, or might bee, tempted with Infidelity: ſo can it not bee but very comfortable to vs Chriſtians of theſe dayes, to beholde the certainty of theſe Scriptures laide open before vs, vppon which the foundation of our whole faith dependeth.

The firſt proofe of Scriptures.

Antiquity. FIrſt therefore, the Iew for proofe of his Scriptures, alleadgeth the great & wonderful antiquity thereof. For as God (ſaith he) was before Idols, and truth before falſhoode, ſo was the Scripture (which is the ſtory of the true GOD (long before the writings of Painims or Infidels: nay further hee ſheweth, That the moſt part of things re-counted in the Bible, were doone before moſt of the

Ioſ. l. 10 cont. Apion handles this largely.

Panym

Panym Gods were extant, and that the very last writers of the Hebrewe Cannon, which are Esdras, Aggeus, Zacharias, & Malachy (almost 600. yeares before the coming of Christ, when the second Monarchy of Persians began) were before most of the Heathen ancient Historiographers; to wit, before Hellanicus, Herodotus, Phericides, Thucidides, & Xenophon. And albeit the Gentils had some Poet before, as Orpheus, Homer, Hesiodus, and Lycurgus the Law-maker, that liued a good time after; yet the eldest of these arriued no higher than the dayes of king Salomon, which was fiue hundered yeares after Moses, the first Writer of the Bible. Afterwhose time, the most part of Heathen goddes were long vnborne, such as were Ceres, Vulcan, Mercury, Apollo, Aesculapius, Castor, Pollux, and Hercules, as the Gentiles themselues in theyr Genealogies do confesse. And as for Abraham, that liued fiue hundred yeares before Moses, hee was not onely elder then these Gods, which I haue named, but also than Iupiter, Neptune, Pluto, and such other, who for dignities sake and antiquitie, are called

Eusebius assignes them 570. in Christ.

Euphemus & Miss in Genealo deorum

Cic de natura deorum.

called by the Gentiles, Dii malorum Gentium, the Gods of great Nations And yet before Abraham, doe the Scriptures containe the ſtory of two thouſand yeares, or there-abouts.

So that by this it is euident that the writing of Heathens, and the multitude of their Gods, are but late fables in reſpect of the olde and venerable antiquity of hebrew ſcriptures, and conſequently the authority of theſe Scriptures, muſt in reaſon bee greater then all other writings in the world beſides, ſeeing they were extant before all others, in thoſe firſt times of ſimplicity and ſincerity, and were in part tranſlated into diuers Languages before the Monarchy of the Perſians, that is, before any ſtory of the Gentiles was writtē, as Euſebius out of many heathen Authors declareth.

Euſeb lib. 9. de præp Euan. c. 2. 3. 4.

The ſecond proofe of Scriptures.

NExt to the reaſon of antiquity, is alledged the manner of writing, authoriſing, & conſeruing theſe Scriptures, which is ſuch, as greatly confirmeth the certainty of thinges con-

contained therein. For firſt, whatſoeuer is ſet downe in theſe writings, was eyther taken immedately from the mouth of God, as were the Prophefies and Bookes of the Law; or elſe collected from time to time by generall conſent, according as matters and miracles fell out, as were the Bookes of Iudges, the Bookes of Kings and Chronicles, and ſome other that containe Records and Hiſtories of times. Which books were not gathered by ſome one priuate man, vpon heare-ſay or his owne imagination, long after things done, as heathen Hiſtories, and other prophane records and monuments are; but they were written by generall agreement, in the ſelfe-ſame dayes, when things were in ſight & knowledge of all men, and ſo could not be feigned.

How ſcriptures were authoriſed.

Secondly, when books were written, they were not admitted into the common authority of Scriptures, that is, of Gods word or diuine writings, but vpon great deliberation & moſt euident proſe of their vndoubted verity. For eyther the whole Congregation or Synagogue, who had the appointing thereof, (and among

mong whom commonly wer diuers Prophets (did know most certainly) the thinges and myracles to bee true (as did also the whole people,) that were recorded in these writinga concerning Histories, or else they saw the same confirmed from GOD, by signes and wonders, as in the bookes of the Prophets, and of their Lawgiuer Moses it fell out.

Thirdly, when any thing was written and admitted for Scripture, the care of conseruation therof was such and the reuerence of Iewes therunto so great, as may easily assure vs, that no corruption or alteratiō could happen vnto it. For first the thing was copied out into twelue authentic all copies for al the twelue tribes: and then againe in euery tribe, there were somany Copies made, as were particular Synagogues within that Tribe. All was done by special Notaries, Scribes, Ouer-seers, & witnesses. The copies after diligent review taken, wer laid vp by the whol congregation, in the Treasure-house of the Temple, vnder diuers locks and keyes not to be touched, but by men appointed; not to be vsed, but with singular reuerence. To adde,

The care of conseruatiō

dimi-

diminish, corrupt, or alter, was present death by the Lawes of the Nation. And then, how was it possible (sayeth the Iew) that amongst these writings, either falshood should creep in, or truth once receiued, could afterward be corrupted?

It is not possible (saith he) in reason, and therefore obserueth he another thing in this case, which in truth is of very great consideration, to wit, that no other Nation vnder heauen, did euer so much esteeme their owne writings, that they would offer to dy for the same, as the Iewes were ready to doe, for euery sentence and sillable of the Scriptures. Wherefore also it did proceede, that in all their miseries & afflictions (wherein they were a spectacle to all the world) in all their flights and banishments, to Egypt, Babylon, Persia, Media, and other corners of the earth, in all their spoyles, assaults, and deuastations at home: they euer yet had speciall care to conserue theyr Writinges, more then their owne Liues, and so haue kept the same without maim or corruption, more ages together, then all Nations in the world haue done any other Monuments.

The

The third proofe of Scriptures.

THe third perſwaſion which is vſed by the Iew for the verity of theſe Scriptures, is the conſideration of the particular men that wrote them; who were ſuch, as in no reaſon can bee ſuſpected of deceite or falſhood. For as I haue ſaide, the ſtories of the Bible, were written from time to time by publike authority, and by the teſtimony of all men that ſaw and knew the thinges that are rehearſed. The bookes of the Propheſies were endited by the Prophets themſelues, who were plaine, ſimple, and ſincere men, authoriſed from God by continuall miracles, and yet ſo ſcrupulous and timorous of their owne ſpeeches, as they durſt ſay nothing, but onely, The Lord ſaith this, the Lord of Hoaſts commandeth that, &c.

The ſincerity of the Writers.

And when they preached & read their writings in the hearing of all the people, they proteſted, that it was not mans word, but Gods, and that for ſuch they left it in the publique Treaſury of their Nation, vntill by traſt of time, the euent and fulfil-

ling

ling of their prophesies should prove them true, (as alwayes it did) and their own both lines and deaths declare, that they meant no falshood; subiect to the corruption, pride, vanity, or ambition of this life (as other prophane and Heathen Writers were) and their deaths for the most part offered vp in holy martirdome, for defence of that truth which they had preached & written; as appeared in Esay, that was sawed in pieces by King Manasses; in Ieremy that was stoned to death by the common people; in Ezechiell that was slaine by the Captaine of the Iewes at Babilon; in Amos, whose braines were beaten out, by Amasius the wicked and Idolatrous Priest in Bethell; in Micheas, whose necke was broken by Ioram, sonne to King Achab; in Zacharias that was slaine at the Altar, and the like.

See Epiph. de vitis Prophet.

And this for the Prophets of the latter times among the Iewes. But now if we consider the first Prophet of all that wrote among the people, I meane Moses, that was not onely a Prophet, but also an historiographer, a Law-giuer, a Captaine & a Priest, the first that euer reduced the people

ple to a Common-wealth, and the first that put their actes and gestes in writing, or rather the acts and gestes of the Almighty God toward them: this man (I say) if wee consider him onely, I meane the circumstances of his person, the Iewe thinketh this a sufficient motiue, to make anie man of reason beleeue whatsoere he hath left written in the Bible with our further confirmation.

And first for his antiquity I haue spoken before, and the Heathens doe confesse: and for Myracles done by him, the greatest enemies that euer he had in the World, that is, Appian in his fourth booke against the Iewes and Porpherie in his fourth Booke against the Christians, do acknowledge them. And Porphiry adioyneth more for proofe hereof, that he found the same confirmed by the story of one Saconiachon a Gentile, who liued (as hee affirmeth) at the same time with Moses. But what? All those Myracles (say they) were done by Arte-Magicke, and not by the power of GOD, as Moses boasted.

But then asketh them the Iewe, Exod. 3. 4. 8 Where Moses a Sheepheard, could learne

learn so much Magick, or why could not the Magitians of Pharao, whose study was (in that profession) from their infancy either do the like, or at least-wise deliuer themselues from the plagues of Egypt? why did they cry out, The finger of God is heere? Where did you euer heare of such workes done by Magicke, as Moses did, when he diuided the Red-Sea? When he called into his campe so many Quailes vpon the sodaine, as sufficed to feede six hundred thousande men, beside weomen and children? When as he made a Rocke to yeelde forth a fountaine? When hee caused a deew to fall from heauen that nourished his whole Campe for fortie yeares together? When hee caused the ground to open, and swallowe downe aliue three of the richest men of all his Army, together with theyr Tabernacles, and all other bags and baggage? When hee caused a fire to come from Heauen, and consumed fifty Gentlemen of the former Rebels and adherents, without hurting any one that stood about them?

The miraculous workes of Moses. Exod. 14. Exod. 16. Numb. 11. Iosh. 5. Psalme 77 Numb. 16. Ioseph. lib. 4. antiq. cap 2 & 3.

These things did Moses, & many other in the sight of all his Armie; that

that is, in the sight of many hundred thousand people, among which there were diuers his emulators & sworne enemies, as by the story and Scripture it selfe appeareth, Core, Dathan, & Abiron, with their faction, sought in all things to disgrace him, and to diminish his credite: and therefore if any one point of the miracles had beene reproueable, Moses would neuer haue durst to put the same in writing, nor would the people haue stood with him, and much lesse haue receiued his writings for diuine, and for Gods owne words (being solicited against him by so potent means) had they not knowne al things to be most true therin contained, and had seene his strange miracles, and familiarity with God.

Numb. 16.

The plaine and sincere proceeding of Moses.

But he dealt plainely and simply in this behalfe; he wrote the thinges of his owne doings, which euery man present did know to be true; and of Gods speeches and communications to himselfe, hee wrote so much as hee was commanded, whereof both God and his Conscience did beare him witnesse. He caused the whole to be read vnto the people, and laide vp in the sacred Arke and Tabernacle,

ce, as Gods owne writing and couenant with that Nation. He causeth al the whole Army to sweare and vow the obseruance thereof. And then drawing towards his death he made a most excellent Exhortation vnto them, perswading them sincerely to the seruice of their God; and confessing his owne infirmities, and how for his offences he was to dye before their entrance into the Land of promise. He concealed not the offence of his brother Aaron, of his grandfather Leui, of his sister Mary, and other of his Kindred, (as worldly Princes of their honours are wont to doe) neyther did hee goe about to bring in gouernement after his decease, any one of his owne sonnes, (which is greatly to bee obserued) notwithstanding he left behind him goodly gentlemen fit for the roome, & himselfe of power to place them, if hee had endeuoured; but he left the gouernment to a stranger named Iosua, as GOD had commanded him.

Numb. 20. and 17.

Exod. 32.

Numb. 11.

Numb. 27.

Al which things (saith the Iew) do prooue sufficiently, that Moses was no man of ambition, or of worldly spirit, but a true seruant of God, and con-

consequently, that hee wrought not by Magicke or falshoode, but by the onely power of his Lord and maister and that his writings are true, and of the same authority, that in his life & death he affirmed them to be, that is, the vndoubted Word of Almightie God.

The fourth part of Scripture.

Consent. THis hee confirmeth yet farther by a fourth reason, which is the consent and approbation of al later writers of the Bible, that ensued after Moses. For as among prophan writers of worldly spirit, it is a common fashion for him that followeth to reprehend the former, and to hunt after praise by his Ancestors disgrace: so in these writers of the Bible, it is a most certaine argument, that al were guided by one Spirite from GOD, that in continuance of so manie Ages and thousand yeares, no one yet euer impugned the other, but alwaies the latter supporting and approuing the former for true, doth build thervpon, as vpon a sure foundation. So the Writings of Ioshua doe confirme and

and approue the writings of Moſes, and the records of the Iudges do reuerence and allow the booke of Ioſhua. The ſtory of the Kings and Chronicles, doe referre it ſelfe to the ſtory of Iudges. One Prophet confirmeth another. And finally, Chriſt approueth all by the knowne deuiſion of the Law, Pſalmes, & Prophets which is a demonſtration, that all their ſpirits agreed in one.

And thus hitherto hath beene declared the foure conſiderations that are extern all or without the Bible, to wit, the antiquity and continuance of the Scriptures; the manner of their writing & preſeruing from corruption; the ſincerity, vertue, and ſimplicity of their Writers; together with their agreement & coherence in one ſpirit. But now further (ſaith the learned Iew) if you wil but open the booke it ſelfe, and looke into the Text, and that which therein is contained; you ſhall ſee Gods owne hand, Gods owne characters, Gods owne ſigne and ſeale, and ſubſcription on the paper, you ſhal ſee Gods omnipotency, Gods Spirit, Gods prouidence, no leſſe in theſe Letters of his Booke, then you behelde the

Conſiderations internall.

ſame before, in the table of his creatures. Nay much more (ſaith he) for theſe letters were deuiſed for declaration of thoſe Tables, to the ende that ſuch as for their blindnes could not ſee him in his Creatures, might learne at leaſt to reade him in the Scriptures.

The firſt proofe of Scriptures.

Their argument & end

COnſider then firſt (ſaith hee) the ſubiect or argument which the Scriptures do handle, together with their ſcope and end whereunto they do leuell. You ſhall finde, that the firſt is nothing elſe but the actes and geſts of one eternall God, as before hath bin mentioned; and the ſecond nothing elſe, but the onely glory and exaltation of the ſame great GOD, together with the ſaluation of mankinde vpon earth. And ſhal you find any writings in the World beſides, that haue ſo worthy an argument or ſo high an end? Reade al the volums and monuments of the Pagans, turne ouer all their Authors, of what kind, name or profeſsion ſoeuer; and ſee what mention they make of thei

two

two thinges; I meane, of the honour of God, and the ſaluation of Man: Read their Philoſophers, & ſee whether euer they name or pretend theſe things; Reade their Hiſtoriographers, and marke how many battels and victories they attribute to God. They will deſcribe to you often the particular commendation of their Captaine, they will defraud no one Souldiour of his praiſe in the victory, they will attribute much to the wiſedome of their Generall, much to his courage, much to his watchfulneſſe, much to his fortune. They will attribute to the place, to the winde, to the weather, to the ſhining of the Sun, to the raiſing of the duſt in the Enemies eyes, to the flying of ſome little bird in the ayre, and to a thouſand ſuch pretty obſeruations beſides; but to God nothing. Whereas contrariwiſe in the Scriptures, it is in euery battaile recorded, God deliuered thē into their enemies hands; God ouerthrew them; God gaue the victory.

Againe, conſider the lawes & lawmakers among the Gentiles, as Lycurgus, Solon, Draco, Numa, & the like, and ſee whether you finde any

one such Law, or tending to such an end as this of the Iewes; Thou shalt loue the Lord thy God with al thine hart, & with all thy soule, and shalt loue thy neighbor as thy selfe.

Deut. 6.

Consider in all the South-sayers, and Diuines among the Gentiles, whether they vsed to say in their predictions, as the Prophets of Israel did, Dominus dixit, the Lord hath spoken it; or else, Ego dico, I do speak it. Compare their versifiers and Poets with those of the Scripture, and see whether they haue laboured in the praise of men, or of God. And whereas Heathen Poets haue filled vp their Bookes, (as also the most part of ours at this day) with matter of carnall loue; marke where any of them euer brake foorth into such pangs of spiritual chaste loue, as holy Dauid did, when he said, I will loue thee my God, my strength, my firmament, my refuge, my deliuerer, my helper, my protector, & the horn of my saluation. And againe in another verse. What haue I desired vpon earth besides thee? My flesh and hart haue fainted for thee, thou God of my heart, thou God art my part and portion euerlasting.

Psalm. 17,

Psalm. 72.

By all which it is euident, that as prophane writings & writers, which do treate of men, extoll men, ſeek the grace of men, referre all to the commodity and good liking of men, doe proceed of the ſpirit of man, and are ſubiect to thoſe infirmities of falſehood, error, and vanity where-with man is intangled in this life: ſo the Scriptures which handle matters aboue the compaſſe of fleſh & blood, that inferre al to God, and ſupernaturall ends, could not proceed of nature or humane ſpirit. For that by Nature the Iewes were men as the Gentiles were, & had their infirmities of fleſh and blood as the other had, and therefore it muſt needes bee concluded, that theſe high & ſupernaturall writings among them, proceeded from God, that eſpecially directed them, and gaue them light of vnderſtanding aboue all other Nations and people in the world.

The ſixt proofe of Scriptures.

NExt after the argument and ende of the Scriptures, the Iew willeth vs to conſider the peculiar ſtile Their ſtile.

and phraſe which they vſe; for that (ſaith he) it being different from all manner of writings in the world, & vnimitable to man, it doth diſcouer the finger of God, by which it was framed. For whereas humane writers do labor much in adorning their ſtile, and in reducing their words to number, weight, meaſure and ſound, with addition of many figures, and other ornaments for allurement of the Reader; the Scripture taketh quite another courſe, and vſeth a moſt maruellous ſimplicity, thereby to accommodate it ſelfe to the capacity of the weakeſt: but yet alwaies carrying with it ſo great profundity, as the beſt learned in ſearch thereof, ſhall confeſſe their owne ignorance. For examples ſake, conſider but the very firſt words of the Bible. In the beginning God created Heauen and Earth; and the earth was empty and voide: & darknes was vpon the face of the earth: and the Spirit of God was carried vpon the waters, and God ſaid, Let light be made, & light was made, &c. What can be more plaine and ſimple then this narratiõ, to inſtruct the moſt lerned about the beginning & creation of the world?

See S. Aug. of this at large, lib. 12. de ciuit. Dei.

Gen. 1.

And

And yet when learned men come to examine euery point thereof, how, and what, and where, and in what manner, and when things were done it astonisheth them all, to consider the difficulties which they finde, and the depth of so infinite incrutable mysteries.

Besides this, there goeth in the same simplicity, a strange maiesty, and grauity of speech, declaring sufficiently, from how great and potent a Prince it proceedeth. For as great Monarchies in their Edicts & Proclamations are wont to speake vnto their subiects not in figures or rethoricall phrases, but plainly, briefly, and peremptorily, to shew their authoritie: So the Scriptures, to declare whose Edicts they be, do vse the like manner of phrase and stile to all the world, without alluring or flattring any man, & without respect of Monarch, Emperor, King, Prince or Potentate; Fac hoc & viues, Do this and thou shalt liue; Si peccaueris in me, morieri in eternũ, If thou sin against me, thou shalt die euerlastingly. Deu. 5, 1, 32.

And albeit (as I haue saide) the Scriptures doe vse this simplicity of speech, and do not admit that kinde

of painted and artificiall ſtile, which humane writers doe ſo much couet, yet in perſwading, inſtructing, mouing of affections, & al other effects which ſpeech or writing can worke, there is no compariſon (a thing moſt wonderfull) betweene any other writing in the world and theſe.

The force of the ſcriptures in mouing of affections.

Wherefore I could alleadge many proofes and examples, but that it were too long. Let any man reade attentiuely, but the firſt Chapter of the propheſie of Eſay, and compare it with any other part or parcell of Tullies or Demoſthenes Orations, and ſee whether the difference of words, be as great as the difference of motions? Let diuers Himnes and holy Pſalmes of the Scriptures, bee conferred with the moſt patheticall Poems that mans wit hath inuented, and ſee whether there be any compariſon in ſtirring and fiering of actions or no?

This I am ſure, that Ioſephus the Iew, who for glory of his eloquence had his image of mettall erected by Titus the Emperour in the Market-place of Rome, wrote the ſame ſtory which the Scriptures containe, and beſtowed much labour and humane cun-

cunning therin. But yet euen in those places where he endeuoured most to shew his Arte, as in the sacrifice of Isaac by his Father, and in the meeting of Iephte with his only daughter, which by vow he was constrained to put to death, the Scriptures are able to pierce the heart, & wring out teares of the Reader, whom Iosephus will not greatly mooue with his rhetoricall Narration, though otherwise very learned, and artificially penned. *See S. Ierom. lib de scrip. Eccle.*

Aristæus that learned Gentile, of whom wee haue made mention before, who was in speciall fauor with Ptolomy, the second great Monarch of Egipt (about three hundred yeares before our Sauior Christ his natiuity) and a chiefe dooer in procuring the translation of the Hebrew Bible into the Greeke Language, reported of his owne knowledge to the saide King Ptolomy, two strange accidents which hadde happened in his time, and which he had vnderstood of the parties themselues, to whom they had happened. The first was of Theopompus, an eloquent Historiographer, who hauing translated many things out of the Bible, & endeuo-

Two miracles reported by Aristæus.

deuouring to adorne the same with vaine colours of eloquence, could not performe his desire, but was stricken with a suddaine maze and giddinesse in the head, and was warned in his sleepe, not to proceed any further in that worke after that sort, for that such manner of stile was too base for so high matters as the scriptures contained.

The other example was of one Theodectes a Writer of Tragedies, who tolde Aristæus that he once attempted to bring certaine matters out of the Iewes Bible into a Pagan Tragedy, and that thereupon he was presently stricken blinde, where-with he being astonished, and falling to repentance for that he had done, and desisting from the enterprise, (as also Theopompus did) they were both of them restored againe to their former healths. And thus much did these three Pagans confesse of the authority, diuinity, & peculiar sacred stile of our Scriptures.

The seuenth proofe of Scriptures.

BVt now further it ensueth in order, that after the subiect and phrase,

phraſe, wee ſhould conſider a little the Contents of theſe Scriptures, which will perhappes more cleerely direct vs to the view of their author, then any thing elſe that hitherto hath beene ſaide. And for our preſent purpoſe, I will note onely two ſpeciall things contained in the Bible, the firſt ſhall be certaine high & hidden Doctrines, which are aboue the reach and capacity of humane reaſon, and conſequently could neuer fall into mans Braine to inuent them. As for example, that all this wonderfull frame of the world was created of nothing, whereas Philoſophy ſaith, that of nothing, nothing can be made: that Angels being created ſpirits, were damned eternally for their ſinne; that Adam by diſobedience in Paradice, drew all his poſterity into the obligation of that his ſinne; and that the womans ſeed ſhould deliuer vs from the ſame; that God is one in ſubſtance, and three in perſons; that the ſecond of theſe perſons being God, ſhould become man and die vpon a Croſſe for the ranſome of mankinde; that after him the way to all felicity and honour, ſhould be by contempt, ſuffe-

ring,

ring, and dishonour. These doctrines (I say) and many more contained in the Bible, being things aboue mans capacity to deuise, and nothing agreeing with humane reason, most euidently do declare, that God was the Author and enditer of the scriptures, for that by him onely, & from no other, these high and secret misteries could be reuealed.

The Prophesies in Scriptures do declare their author

The second thing contained in the Scriptures, that could not proceede but from God alone, are certain prophesies and fore-telling of things to come. Wherein God himselfe prouoketh the Idols of the Gentiles to make experience of their power, in these words; Declare vnto vs what shall ensue hereafter, and thereby we shall know that ye are Gods indeed. Esay 42.

Which is to be vnderstood, if they could fore-tell particularly & plainly, what was to come, in things meerly contingent, or depending of mans will; they should thereby declare their power to be diuine.

For albeit these Idols of the Gentiles, as Apollo, and other that gaue forth Oracles, (which were nothing else indeed, but certaine wicked spirites, and tooke vppon them these names)

names) did ſometime happen vpon the truth, & foretell things to come, as alſo moſt Aſtrologers, Sooth-ſaiers, and Magitians do either by foreſight of the ſtars and other elements, or by the aſsiſtance of theſe wicked ſpirits and diuels: yet are the things which they prognoſticate, either naturall and not contingent, & ſo may be fore-ſeene and fore-tolde in their cauſes; (as raine, heate, cold windes, and the like) or elſe, if they be meere accidétal, theſe predictions of theirs, are only coniectures, and ſo moſt incertaine and ſubiect to errors.

This teſtifieth Porphiry the great Patron of Paganiſme, in a ſpeciall booke of the anſwers of God, wherein he ſweareth, that he had gathered truly without addition or detraction the Oracles that was moſt famous before his time, with the falſe & vncertaine euent thereof, in conſideration of which euent, hee ſetteth downe his iudgement of their power in predictions, after this manner. The Gods doe fore-tell ſome naturall things to come for that they doe obſerue the order & coniunction of their naturall cauſes: but of thinges that are contingent, or do depend of mans

The opiniõ of a heathen touching the Prophefies of his Gods.

Porph lib. de reſp. & Ora.

mans will, they haue but coniectures onely, in that by their subtilty & celerity, they preuent vs, bnt yet they oftentimes do lie, & deceiue vs in both kindes, for that as naturall things are variable, so mans will is much more mutuable. Thus far Porphiry of the Propheſies of his Gods, whereunto agreeth another Heathen, of great credite among the Grecians, named Oenomaus, who for that hee had beene much delighted with Oracles, and more deceiued; wrote a ſpeciall Booke in the ende, of their falſhood and lies; and yet ſheweth that in many things wherein they deceiued, it was not eaſie to conuince them of open falſhood, for that they would inuolue their anſweres (of purpoſe) with ſuch obſcurities, generalities, equiuocations, and doubtfulneſſe, as alwaies they would leaue themſelues a corner wherein to ſaue their credites, when the euent ſhould prooue falſe. As for example, when Creſus that famous & rich Monarch of Lydia, conſulted with the Oracle of Apollo, whether he ſhould make warre againſt the Perſians & thereby obtaine their Empire or no? Apollo deſirous of bloodſhed (as the wicked ſpirits

Oenomaus de falſitate oracul. et de artificibus maleficij.

Deceitfull Oracles.

ſpirits are) gaue his Oracle in theſe words, for deceiuing of Creſus. If Creſus without feare, ſhall paſſe ouer Halys, (this was a Riuer that lay betweene him & Perſia) he ſhall bring to confuſion a great rich kingdome. *Euſeb. L. 5. de præp. Euan. cap. 10.*

Vpon which words, Creſus paſſed ouer his Army, in hope to get Perſia, but ſoone after he loſt Lydia, by euill vnderſtanding of this doubtful Propheſie.

This then is the imbicility of both humane and angelicall power, in prognoſticating things to come, which are meere contingent. In which kinde, notwithſtanding ſeeing that the Scriptures haue many, and almoſt infinite Propheſies foretold many years (& ſometimes ages) before they come to paſſe, ſet downe in plaine, particular, and reſolute ſpeech; at ſuch time as there was neither cauſe to coniecture them, nor probability that euer they ſhould be true, deliuered by ſimple and vnlearned perſons that could fore-ſee nothing by skill or Art; and yet that all theſe by their euents, haue prooued moſt true, and neuer any one iotte in the ſame haue fayled; this (I ſay) alone, doth conuince moſt apparantly

parantly all proofes and reasons and other arguments laid aside, that these Scriptures are of God, and of his eternall and infallible Spirit. And therefore of these Prophesies I will alledge in this place some few examples.

The Prophesie to Abraham for his posterity.

ABraham the first Father and speciall Patriarch of the Iewes, had many Prophesies and predictions made vnto him, as of his issue, when hee had yet none, nor euer like to haue; of his inheriting the Land of Canaan, and the like. But this which followeth is wonderful, of his posterities discent into Egypt; of their time of seruitude, and manner of deliuerance thence; the same beeing fore-tolde, more then foure hundred yeares before it was fulfilled, and at that time, when no likely-hoode thereof in the world appeared. The words are these. Know thou before hand, that thy issue shal be a stranger in a forreigne land, & they shal subiect them to seruitude, & shall afflict them for 400. yeares: but yet I will iudge

Gen.12.13.

Gen.15.

iudge the Nation vnto whom they haue beene ſlaues, and after that they ſhal depart thence with great riches. This is the Propheſie, and how exactly it was afterward fulfilled by the ruine of the Egyptians, and deliuerance of the Iſraelites, euen at that time which is heere appointed; not onely the booke of Exodus doth declare, wher the whole ſtory is laide downe at large, but alſo the conſent of Heathen writers, as before hath bene touched. And it is ſpecially to be noted, that this Propheſie was ſo common & well knowne among the Iewes, fró Abrahams time down vnto Moſes, and ſo deliuered by tradition from Fathers vnto their Children, as it was the onely comfort and ſtay, not onely of all that people in their ſeruitude of Egypt, but alſo of Moſes and others, that gouerned the people afterwards, for forty yeares in the deſert, and was the only mean indeed, whereby to pacifie them in their diſtreſſes and miſeries: and therefore Moſes in euery exhortation almoſt, maketh mention of this promiſe and propheſie, as of a thing well knowne vnto them all, and not deuiſed or inuented by himſelfe or another.

Exod. 12.
Porph. lib. 4. cont. Chriſtia.

The

The Propheſie of the gouernment of Iuda.

LOng after this, Iacob that was Abrahams Nephew, beeing in Egypt, and making his Teſtament, ſaid of his fourth ſon Iuda; Iuda, thy brother ſhal praiſe thee, and the chil-
Geneſis 49 dren of thy Father ſhall bow vnto thee, &c. The Scepter ſhall not bee taken from Iuda, vntill he come that is to be ſent, and he ſhall be the expectation of Nations.

Which latter part of the Propheſie, all Hebrues do expound, that it was meant of the comming of Meſias, which was fulfild almoſt two thouſand yeares after, at the comming of Chriſt, as ſhall be ſhewed in another ſpeciall Chapter. For at that time
Ioſeph. de ant King Herod a ſtranger, put out quite
lib. 14. the line of Iuda, from the gouernement of Iury. But for the firſt part, touching Iudaes Scepter, it is wonderfull to conſider the circumſtances of this Propheſie.

For firſt, when it was ſpoken and vttered by Iacob, there was no probability of any Scepter at all, to bee among

among the Iewes, for that the Israelites or ſonnes of Iacob at that day were poore and few in number, & neuer like to be a diſtinct Nation of themſelues, or to depart foorth of Egypt againe. And ſecondly, if any ſuch thing ſhould come to paſſe, as they might be a people, and haue a Scepter of gouernment of their own, yet was it not likely that Iuda and his poſterity ſhould poſſeſſe the ſame for that he had three elder brothers, to wit, Ruben, Simeon, and Leui; who in all likeli-hood were to goe before him. And thirdly, when Moſes recorded and put in writing this Propheſie, (which was diuers hundred yeares after Iacob had ſpoken it) it was much leſſe likely that euer it ſhould be true, for that Moſes then preſent in gouernment, was of the Tribe of Leui, and Ioſhua deſigned by God for his Succeſſour, was of the Tribe of Ephraim, and not of Iuda: which maketh greatly for the certainty of this Record. For that it is moſt apparant, that Moſes would neuer haue put ſuch a Propheſie in writing, to the diſgrace of his owne Tribe, and to the preiudice and offence of Ruben, Simeon, Ephraim, and

Vnlikelyhoods of this propheſie.

Exod. 2.
Ioſhua 25.

and other Tribes: neyther would they euer haue ſuffered ſuch a derogation, but that it was euident to thē by tradition, that their Grandfire Iacob had ſpoken it, albeit then preſently there was no great likelyhood that euer after it ſhould come to bee fulfilled.

1 Reg. 1. & 6 And this was for the time of Moſes, but yet conſider further, that from Moſes to Samuell, (that was laſt of all the Iudges) there paſſed foure hundred yeares more, and yet was there no appearance of fulfilling this Propheſie in Iſrael; for that the Tribe of Iuda was not eſtabliſhed in that gouernment. At length they came to haue Kings to rule, and then was there choſen one Saule to that place, not of the Tribe of Iuda, but of Beniamin, & he indued with diuers Children to ſucceede him: And who would then haue thought that this Propheſie could euer haue bin fulfilled? But yet for that it was Gods word, it muſt needs take place, and therefore when no man thought thereof, there was a poore Shepheard choſen out of the Tribe of Iuda, to bee a King and the regiment and Scepter ſo eſtabliſhed in his poſterity,

2 Reg. 9.

Dauid.
1 Reg. 16.

sterity, that albeit many of his decendants offended God more greeuously then euer did Saule, who was put out before. And albeit ten tribes at once brake from Iuda, and neuer returned to obedience againe, but conspired with the Gentiles and other enemies on euery side, to extinguish the saide Kingdome and Regiment of Iuda: yet for the fulfilling of this Prophesie, the gouernement of Iuda held out still, for more then a thousand and two hundred yeares together, vntill Herods time, (as I haue already saide) which is more then any one Family in the whole World besides, can shew for his Nobility or countenance in gouernement.

2 Reg. 32.
2 Chro. 11.

The wonderfull prouidence of God, towards the house of Iuda.
Euseb. in Chron.

The Prophesie for the greatnesse of Ephraim aboue Manasses.

THE same Iacob when hee came to blesse his little Nephewes Manasses and Ephraim, that were Iosephs Children, though him-selfe were now dimme of sight and could not well discerne them, yet did hee put

put his right hand vpon the head of the yonger, & his left hand vpon the elder, and that of purpose, as it prooued afterward. For whē Ioseph their Father misliked the placing of their Grand-fathers hands, and would haue remoued the right hand from Ephraim, and haue placed it vppon the head of Manasses, that was the elder Brother, Iacob would not suffer him, but answered, I know my sonne, I know that Manasses is the elder; and he shall bee multiplied in many people, but yet his yonger brother shall be greater then he.

Gen. 4. 8.

Which afterward was fulfilled, for that Ephraim was alwaies the greater and stronger Tribe, and in fine, became the head of the kingdome of Israel, or of the ten Tribes, whereof there was no suspition or likelyhood when Iacob spake this, or when Moses recorded it. And how then came Ioseph to fore-see this so many hundred yeares before? As also to fore-see and fore tell the particular places of his childrens habitations in the Land of Promise? As Zabulon at the Sea side, Aser in the fertile pastures; & other the like that fell out by casting lots, after foure hundred yeares

Iosh. 16, 17

Eccle. 17.

Iosua 14.

yeares and more. Where-hence had he this (I say) to fore-tell what lots so long after should appoint, but only from God, who gouerned their lots.

The fore-sight of Moses.

THE like may bee asked concerning Moses, who before his death in the Desert, diuided out the Land of Canaan to euery Tribe, euen as though he had beene in possession thereof, and as afterward it fell out by casting of lots, as in the Booke of Ioshua appeareth. And could any humane witte or Science (think you) fore-see, what each tribe should attaine (after his death) by drawing of lots? Numb. 34. 35, 36. Iosh. 15, 16, 17.

Againe, the same Moses fore-saw and fore-told in publike hearing of all the people, how in times to come, long after his death, the Iewes shold forsake GOD, and for their sinnes be cast into many banishments, and finally be forsaken, and the Gentiles receiued in their roome, as indeed it came to passe. And whence (trow you) could he learne this, but from God alone? Deut. 31.

The

The Prophesie for the perpetuall destruction of Iericho.

IN the Booke of Ioshua, there is a curse laide vppon the place where Iericho stood, and vpon whatsoeuer person should goe about to rebuild the same, to wit, that in his eldest son he should lay the foundations, & in his yongest son should hee build the gates therof. Which is to say, that before the foundations were laide and the gates builded, he should be punished with the death of his children.

Ioshua 6.

Which thing was fulfilled almost fiue hundred years after in one Hiel, who presumed vnder wicked King Achab, to rebuild Iericho againe & was terrified from the same by the suddaine death of Abyram and Segul his children, as the Book of kings reporteth, According to the word of the Lord, which he had spoken in the hand of Ioshua, the son of Nun. And since that time to this, no man, either Iew or Gentile, hath taken vppon him to raise againe the said Citty, albeit the situation bee most pleasant, as by the relation of stories & Geographers appeareth.

3 Reg. 16.

The

The Prophesie for the birth and acts of Iesus.

THE third Booke of Kings maketh mention, that when Ieroboam had with-drawne ten Tribes from the obedience of Roboam K. of Iuda; to the ende they might neuer haue occasion to returne themselues againe to Iuda, by their going to sacrifice in Ierusalem (as by the Law they were appointed) he builded for them a goodly gorgious high Altar in Bethell, and there commanded them to do their deuotions. 4 Reg. 12.

And when he was one day there present himselfe, and offering his intense vpon the said Altar, and all the people looking on; there came a man of God, (saith the Scripture) and stood before the Altar, & cryed out aloud, & spake these words; O Altar, Altar, this saith the Lord, Behold, a childe shall bee borne of the house of Dauid, whose name shal be Iosias, & he shall sacrifice vpon thee these Idolatrous Priests that now burne Frankincense vpon thee, and he shall burne the bones of men vpon thee. 3 Reg. 13.

This ſpake that man of God, in the preſence and hearing of all the people, more then three hundered yeares before Ioſias was borne: and it was regiſtred preſently, according to the manner of that time (which I haue noted before) & with the ſame were regiſtred alſo, the miracles that happened about the fact; as that the Altar cleft in two vppon the mans words: & Ierobeam extending out his hands to apprehend him, loſt preſently the vſe and feeling thereof, vntill it was reſtored againe by the ſaid holy mans praiers; Who notwithſtanding, for that he diſobeied Gods commandement in his returne, and eate with a Prophet of Samaria, (which was forbidden him) he was ſlaine in his way home-ward by a Lyon, & his body was brought back againe and buried in Bethel nigh the ſaid Altar, amongſt the Sepulchers of thoſe Idolatrous Prieſts of that place, but yet with a ſuperſcription vpon his toomb, containing his name and what had happened.

There paſſed three hundred yeares and Ioſias was borne, and came to raigne in Iuda, & one day comming to Bethell to ouerthrow the Altar, & 4 Reg. 23.

to

to destroy the Sepulchers of those Idolatrous Priests, that had beene buried in that place: when he began to breake their Toombes, hee found by chance, the Sepulcher of the saide man of God, with the superscription vpon it. By which superscription, and relation of the Cittizens of Bethell, when hee perceiued that it was the Toombe of him that had foretolde his birth, his name and his dooings so many hundred yeares before hee was borne; he let the same stand vntouched, as the fourth book of Kings doth declare.

Now consider, whether among any Nation in the World, but onely among the Iewes, there were euer any such propheſie, so certaine, so particular, so long fore-told before the time, & so exactly fulfilled? But yet the holy Scripture are full of the like, & time permitteth me only to touch some few of the principall.

The Propheſie for the deſtruction of Ieruſalem and Babilon.

ESay the Prophet is wonderfull in fore-telling the myſteries & actes

of the Meſsias his Natiuity, his life, & all the particulars that happened in his paſsion: Inſomuch that Saint Ierome ſaith, hee may ſeeme rather to write a ſtory of deeds paſt, then a Propheſie of euents to come. But yet among other things, it is to bee noted, that hee, liuing in a peaceable and proſperous time in Iuda, when the Iewes were in amity and great ſecurity with the Babilonians, hee fore-ſaw & fore-told the deſtruction of Ieruſalem by the ſaid Babilonians, and the greeuous captiuity of the Iewes vnder them; as alſo the deſtruction of Babilon againe by Cirus king of Perſia, whoſe expres name and greatnes, hee publiſhed in writing almoſt two hundred yeares before hee was borne, ſaying in the perſon of God; Firſt to Ezekias K. of Iuda, that reioyced in the friendſhip he had with Babilon: Behold, the daies ſhal come, whē al that thou and thy Fathers haue laid vp, ſhall be carried away to Babilon, & thy children ſhall be Eunuches in the King of Babilons Pallace. And next, to Babilon he ſaid; The deſtruction of Babilon, which Eſay the ſonne of Amos ſaw, &c. Howle and cry, for

4 Reg. 20. Eſay 5.

Eſay 13.

tha

that the day of the Lord is at hand, &c.

The wonderfull Prophesie for Cyrus King of Persia.

THirdly, vnto Cyrus (not yet borne) who was preordained to destroy the same, and to restore the people of Israel from banishment, to rebuild the Temple in Ierusalem, he saith thus; I say to Cyrus, thou art my Shepheard, and thou shalt fulfill all my will. I say to Ierusalem, thou shalt be builded againe. I say to the Temple, thou shalt bee founded againe. This saith the Lord to my annointed Cyrus. I will go before thee, and will humble the glorious people of the earth in thy presence: I will breake their brazen gates, & crush in pieces their yron barre. For my seruant Iacobs sake haue I called thee by name, & haue armed thee, whereas thou knowest not me.

Esay 24.

Esay 25. This hee saith, for that Cyrus was an Infidell.

Can any thing be more cleerly or miraculously spoken in the World, then to name a Heathen not yet borne, that should conquer so strong a Monarchy as Babilon was at this

time, and should build againe the Temple of Ierusalem, which other of his owne Religion had destroied before him? What cause, what reason, what likelyhood could bee of this? Yet Esay speaketh it so confidently, as he saith, that he saw it; and he nameth two witnesses therof, that is, Urias, and Zacharias, that were not borne in many yeares after, saying; And I took vnto me two faithfull Witnesses, Urias the Priest, and Zacharias the sonne of Barachius. Whereof the first was a Prophet in Ieremies time, a hundred yeares after Esay, and the second liued fourscore yeares after that againe, in the daies of Darius, as by the beginning of his Prophesie appeareth; and yet both (as you see) were distinctly named by Esay long time before.

Esay 13.

Esay 8,2.

Ierem. 26.

Zach. 1,2.

And whereas this booke of Esay was pronounced openly to the people (as other Prophesies were) and published into many thousand hands before the captiuity of Babilon fell out, and then carried also with the people, and dispersed in Chaldea, & other parts of the world, there can be no possible suspition of forgery in this matter, for all that the World both

both saw it and read it, many yeares before the thing came to passe: yea, when there was no likelyhood of any such possibility to come.

The Prophesies and doings of Ieremy, in the siedge of Ierusalem.

THE same captiuity and destruction of Ierusalem by the Babilonians, was prophesied by Ieremy, a hundred yeares after Esay, & a little before the matter came to passe, yea euen while the Babilonians were about the wals of Ierusalem, and besiedged the same for two years together, Ieremy was within, and tolde euery man, that it was but in vaine to defend the Citty, for that GOD had now deliuered it. And albeit he were accounted a Traitour for so saying, (especially, when by an Army of Egipt, that came to the aide of Ierusalem from Pharo, the siedge of the Babilonians was raised for a certaine time) yet Ieremy continued still in his assieueration, and saide to Zedechias the King, Thou shalt bee deliuered into the hands of the King Ierem. 37.

of Babilon. And to the people, Hæc dicit Dominus, tradendo tradetur, hæc Ciuitas, &c. This ſaith the lord, this Citty moſt certainely ſhall be deliuered into the hands of the Babilonians. And ſo he continued, notwithſtanding hee was put in priſon & whipt, and threatned daily to bee hanged, vntill indeed the Citty was taken, and Zedechias eies puld out, his children ſlaine before his face, & all other things performed, which Ieremy had propheſied and foretold them of before.

Ierem. 39.

And which was yet more maruellous, Ieremy did not onely fore-tell the particulars of this captiuity, but alſo the determinate time how long it ſhould endure, ſaying; And all this Land of Iury ſhall be a wilderneſſe, and aſtoniednes; and all this people ſhall ſerue the King of Babilon for threeſcore and ten yeares, and when threeſcore and ten yeares ſhall bee complete, I will viſite vpon the K. of Babilon, & vpon that Nation, ſaith the Lord, and I will lay the ſame into eternall deſolation. But vpon Iuda will I caſt my pleaſant eies, and will bring them backe into this land againe, &c. In which Propheſie is con-

Ierem. 25.

Ierem. 24

contained, first the particular time, how long this captiuity should endure. Secondly, the destruction of Babilon, and of that Monarchy by the Persians. And thirdly, the returning home of the Iews againe; which three things to haue beene afterward fulfilled, not onely Esdras that liued at that time, and was an actor in performance of the last; but all other Heathen Writers besides, doe record and testifie. 1 Esd. 1, 2. 2 Esd. 2.

And this Prophesie of Ieremy, was so famous, and certainly beleeued amongst all the Iewes in the time of their captiuity, that when the day of expiration drew neere, Daniel writeth thus of himselfe. In the first year of Darius, I Daniel vnderstood in the scriptures, the number of the seuenty years wherof God spake to Ieremy, that they should be fulfilled, touching the desolation of Ierusalem: and I turned my face to my Lord God, and besought him in fasting, &c. Neither onely the Iewes vnderstood and beleeued this Prophesie, but euen Cyrus himselfe, that was a Gentile, gaue full credit thereunto, and thereby was induced to restore the Iewes, as appeareth both Dan. 9.

1 Esdras. 3 Esdras 2. by his owne words and Proclamations, set downe by Esdras that executed the same; and by his deeds also, in restoring home the Iewes, and rebuilding their Temple at his owne great charges, as al Historiographers of the Heathen do confesse.

I might heere alledge infinite other examples, and make no ende, if I would follow the multitude of Prophesies which are dispersed throughout the whole Scriptures. I might shew how Daniel fore-told to Baltazer King of Babilon, in the midst of his triumph and in the hearing of al his Peeres, the destructiō which ensued vpon him the very same night after. Dan. 5.

I might heere alledge, how the same Daniel, in the first yeare of K. Darius the Median, in the beginning of that second Monarchy of Medes and Persians, fore-tolde how many Kings should raigne after him in Persia, and how the last (who was the fourth after him, and his name also Darius) should fight against the Grecians, & be ouercome by a Grecian King, (which was Alexander) and how the Kingdome also of the Grecians should bee diuided and Dan. 11.

tome

tome in pieces, after Alexanders death, and not passe to his posterity, as both Iustinian and other Heathen Writers doe testifie that it was, by Antigonus, Perdiccas, Seluchus, Antiochus, Ptolomeus, and other Captaines of Alexander, that diuided the same among themselues, aboue a hundred yeares, after Darius was dead.

I might declare also, how the same Daniell fore-saw and fore-told the foure great Monarchies of the world and described the same as distinctly as if he had liued in them all, and as by experience wee finde since to bee true. I might alledge the particular description of the fight betwixt Darius and Alexander, set downe by Daniel vnder the names of the great Ram, and the fierce Goat, with one Horne, which Goat himselfe interpreteth to bee meant of a Grecian King that should conquer the Persians. And therfore Alexander (as Iosephus reporteth) comming to Ierusalem about a hundred yeares after, and hearing the Prophesie of Daniell interpreted vnto him by Iaddus the High Priest, assured himselfe that he was the man therein signified, &

Dan. 7. Dan. 8.

so

ſo after long ſacrifice done vnto the God of Iſrael (of whom he affirmed that hee had appeared vnto him in Macedon, and had exhorted him to take this war in hand) and after hee had beſtowed much honor, & many benefits vpon the high Prieſt, & inhabitants of Ieruſalem, he went forward in his war gainſt Darius, with great alacrity, and had that famous victory which all the World knoweth. A hundred ſuch propheſies more which are as plaine, as euident, and as diſtinct as this, I might alledge, of Elias, Elizeus, Samuell, Dauid, Ezechiell, the twelue leſſer Prophets, & of other, which I haue not named.

And in very truth, the whole ſcripture is nothing els but a diuine kinde of a body, repleniſhed throughout with the vitall ſpirit of Propheſie, & euery day ſome Propheſie or other is fulfilled (though wee marke it not) and ſhall be vnto the Worlds end.

And the miracle of this matter is yet more encreaſed, if wee conſider what manner of people they were for the moſt part, by whom theſe Propheſies of hidden thinges were vttered; to wit, not ſuch men as could gather the fore-ſight of things by

by Astronomy or Astrology, that is, by contemplation of the starres, as some false Gentiles did pretend, (though Ptolomy deny that any such thing can be fore-told but onely by inspiration from God) neither yet were they so sharpe witted, as to attaine to Prophesie by strange imaginations, as most vainly Auerrhoes and his fellowes hold that some men may; not finally, were they so delicately fedde, as by exact diet and rules of Alchimy, to come to Prophesie, or Alchimists dreame that a man may doe, and that Appolonius Thyaneus did, who by stillified meates (as they spake) came to bee stillified himselfe, and so by helpe of his Glasse called Alchimusi, to foretell some matters & affaires to come. Our Prophets (I say) knew none of these fantasticall deuises, beeing for the most part poore, simple, and vnlearned men, as in particular was recorded, that Dauid was a Sheepheard, & Amos was a keeper of Oxen. Yea, oftentimes they were women, as Mary the sister of Aaron, called in the Scripture by the name of Propheteſſe. Debora the Wife of Lapidoth: Hanna the mother of Samuel,

Amos 1.
Exod. 15.
Iudges 5.
1 Reg. 2.

Samuell, Elizabeth the Mother of Iohn Baptiſt: Anna the daughter of Panuell: and finally, the moſt holy and bleſſed Virgine Mary, with the Daughters of Philip, and many ſuch other, both in the o de and new Teſtament, who propheſied ſtrangely, nor could poſsibly receiue ſuch foreknowledge of things to come, but onely from the Spirit of the liuing God, and by inſpiration of the holy Ghoſt, which is a manifeſt demonſtration of the excellency of holie writ, and of the certainty contained therein.

Luke 1,2. Acts 21.

The eight proofe of Scripture.

AND now, albeit this might ſeeme ſufficient in the iudgement and Conſcience of euery reaſonable man (as the Iew ſuppoſeth) to proue that the Scriptures bee onely from God, and conſequently by them, that there is a God; yet hath hee one reaſon more to confirme their ſincerity, which I will alledge in this place, & therewith make an ende. His reaſon is, that although theſe holy Writers (which proceede of Gods Spi-

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rit) doe not take their testimony or confirmation from man, yet for more euidence of the truth, God hath so prouided, that all the principal, most strange and wonderfull things recounted in Scripture, should be reported also, and confirmed by Infidels, Pagans, Gentiles, and Heathen Writers themselues; albeit in some points they differ from the scriptures in the manner of their Nation, for that they adioyne superstitions thervnto. Which maketh the more for approbation of the things, for that hereby it appeareth, they tooke not their stories directly from the Bible, but by tradition, and most ancient antiquities of their owne.

The Creation of the World.

FIrst then he sheweth that the creation of the World, which is the marualle of all marualles, with the infusion of mans soule from God, is both granted and agreed vppon, by all those Heathen Philosophers that haue beene cited before, (albeit the particularities be not so set down by them as they are in Scriptures.) and Gen. 1, 2.

and by all other, that doe see in reason, that of necessity there must bee yeelded some Creator of these things.

The flood of Noah.

NExt to this, the flood of Noah is mentioned by diuers most ancient Heathen Writers; as by Bærosus Chaldeus, Ieronimus Egiptius, Nicholaus Damascenus, Abydenus, and others; according as both Iosephus and Eusebius do prooue. And at Brasile, and other Countries discouered in our age, where neuer teachers were knowne to bee before, they talke of a certaine drowning of the world, which in time past happened; and do say, that this was left vnto them by tradition, from time out of minde, by the first inhabitants of those places.

Gen. 6,7,8

The long life of the first Fathers.

OF the long life of the first Patriarches, according to the Scripture, reporteth it not onely the former Authors, but also Manethus, that

Gen. 5,10.

that gathered the Hiſtory of the Egiptians: Molus Hiſtiæus, that wrote the acts of the Phænicians, Heſiodus, Hecatus, Abderida, Halanicus, Acuſilaus, and Ephotus doe teſtifie, that thoſe firſt Inhabitants of the world, liued commonly a thouſand yeares a piece: and they alledge the reaſon thereof to be, both for the multiplication of people, and for bringing all Sciences to perfection, eſpecially Aſtronomy and Aſtrology, which (as they write) could not be brought to ſufficient perfection, by any one man that had liued leſſe then ſixe hundred yeares, in which ſpace, the great yeare (as they call it) runneth about.

Of the Tower of Babilon.

Of the Tower of Babilon, and of the confuſion of tongues at the ſame, Euſebius citeth the teſtimonies at large, both of Abydenus that liued about king Alexanders time, & of Sibilla, as alſo the words of Heſtiaus concerning the Land of Sennaar, wher it was builded. And theſe Gentiles do ſhew by reaſon, that if Gen. 11.

there

where had not beene some such myracle in the diuision of tongues, no doubt but that al tongues being deriued of one, (as all men are of one Father) the same tongues would haue retained the selfe-same Roots and principles, as in al dialects or deriuation of tongues wee see that it commeth to passe.

But now (say they) in many toongs at this day, wee see that there is no likelihood or affinity among them, but all different the one from the other, and thereby it appeareth, that they were made diuers and distinct, euen from the beginning.

Of Abraham.

OF Abraham and his affaires I haue alleadged some Heathen Writers before, as Berosus, Hecatæus, and Nicholaus Damascenus. But of all other, Alexander Polihistor alledgeth Eupolemus most at large, of Abrahams being in Ægypt, and of his teaching them Astronomy there; of his fight & victory in the behalfe of Lot: of his entertainment by K. Melchisidech, of his Wife and Sister Sara,

Gen. 11. 12, 13, 14, &c.

Sara, and of other his dooings, especially of the sacrifice of his son Isaac. To whom also agreeth Melo, in his Bookes written against the Iewes, and Artabanus. And of the strange Lake where-into Sodome and Gomorrha were turned by their destruction, called Mare mortuum, that dead Sea, wherein nothing can liue, both Galen, Pausanius, Solinus, Tacitus, and Strabo, do testifie & shew the particular wonders thereof.

Of Isaac, Iacob, Ioseph, Iob, &c.

FRom Abraham downe to Moses, writeth very particularly the forenamed Alexander, albeit hee mingle sometimes certaine fables, whereby it appeareth, that hee tooke his story not out of the Bible wholy: And he alledgeth one Leodemus, who as hee saith, liued with Moses, and wrote the selfe-same thing that Moses did, so that these Writers agree almost in all thinges touching Isaac, Iacob, Ioseph, and all their affaires, euen vnto Moses; and with these do concurre also Theodorus a most ancient Gen. 15, 16 17, 18, &c.

ent Poet, Arrabanus and Phylon, Gentiles, Aristæus in like manner about Aristotles time, wrote a Booke of Iob.

Of Moses.

Exod. 2, 3, 4 5, &c.

OF Moses and his actes, not onely the fore-named (especially Arrabanus in his Booke of the Iewes) do make mention at large: but many others also, as namely Eupolemus, out of whom Pophister reciteth very long narrations, of the wonderfull and stupendious things done by Moses in Egipt, for which hee saith, that in his time hee was worshipped as a God in that Country, and called by many Mercurius. And that the Ethiopians learned circumcision of him, which afterward alwaies they retained, and so doe vnto this day. And as for his miracles done in Egipt, his leading the people thence by the Red Sea; his liuing with them forty yeares in the Wildernes: the Heathen Writers agree in all things with the Scriptures, sauing only that they recount diuers thinges to the praise of Moses, which hee hath

hath not written of himselfe, adding also his description, to wit, that he was a long tall man, with a yellow beard, and long haire, where-with also accordeth Numenius Pithogoricus, touching the actes of Moses, whose life he saith that hee had read in the ancientest Records that were to be had.

The description of Moses person.

The story of Iosua, Iudges, and the Kings.

BVT the fore-named Eupolemus goeth yet forward, and pursueth the story of Iosua, of the Iudges, of Saule, Dauid, and of Salomon, euen vnto the building of the Temple, which he describeth at large, with the particular letters written about that matter to the King of Tyrus, which Iosephus saith, were in his daies kept in the records of the Tyrians. And with Eupolemus, agree Polyhistor, and Hecatæus Abderita, that liued and serued in warre with King Alexander the great, and they make mention among other thinges of the inestimable riches of Salomon, and of the treasures which he had

The treasures hidde in the Sepulcher of Dauid.

had hidde and buried (according to the fashion of that time) in the Sepulcher of his Father Dauid, which to be no fable, (though not mentioned by the Scripture) Iosephus well prooueth, for that Hircanus the high Priest and King of Iury, being besiedged in Ierusalem by Antiochus, surnamed Pius, not many yeares before our Sauiour Christ his nativity, to redeeme himselfe and the Cittie, and to pay for his peace, opened the saide Sepulcher of Dauid, and fetcht out of one part thereof, three thousand Talents in ready money, which amount to sixe hundred thousand pounds English, if wee account the Talents but at the least size, of Talentum Hæbraicum.

The things that ensued after King Salomons daies.

AND as for the things that ensued after Salomon, as the diuision of the Tribes among them-selues, and their diuers warres, afflictions, & transmigrations into other Countries, many Heathen Writers doe mention and record them, and among other, Herodotus, and Diodorus

dorus Siculus. And the fore-ſaide Alexander Polihiſtor, talking of the captiuity of Babilon, ſaith, that Ieremy the Prophet tolde Ioachim his King, what would befall him, and that Nabuchadonozer hearing therof, was mooued thereby to beſiedge Ieruſalem. Ierem. 37. 4 Reg. 24

Of the flight of Zenachirib from the ſiedge of Ieruſalem, and how he was killed at his returne home, by his owne ſonnes in the Temple, according to the Propheſie of Eſay, & ſtory of the Booke of Kings, for that he had blaſphemed the Lord GOD of Iſrael, as Herodotus witneſſeth: and that after his death hee had a ſtatue or image of mettall erected in his memory, with this inſcription in Greeke; He that beholdeth mee, let him learne to bee godly. Conferre Xenophon alſo in his ſeuenth booke De Ciropædia, and you ſhall ſee him agree with Daniel in his narrations of Babilon. Eſay 31, 33. and 36. 4 Reg. 9. Dan. 16.

And finally, I will conclude with Ioſephus the learned Iew, that wrote immediately after Chriſts aſcenſion, & proteſteth that the publique writings of the Sirians, Chaldeans, Phenitians, and innumerable Hiſtories of

of the Grecians, are sufficient to testifie the antiquity, truth, authority, and certainty of the holy scripture, if there were no other proofe in the world besides.

The conclusion of this Chapter, with the application.

Sect. 4.

THus farre haue I treated of the waies and meanes, which haue beene left vnto the world from the beginning, thereby to know and vnderstand their Maker. In treating which point, I haue stayed my selfe the longer, for that it is the ground and foundation of all that is or may bee saide hereafter. It is the first finall and chiefe principle, of our externall saluation or damnation, and the total weale or woe that must befall vs, and possesse vs for euer.

Which ground and verity, if it be so certaine and so euident, as before hath beene shewed by all reason and proofe, both diuine and humane, & that the matter be so testified & proclaimed vnto vs, by all the creatures of heauen & earth, & by the mouth and

and writing of our Creator himſelfe, as no ignorance nor blindneſſe can excuſe the ſame, no ſlothfulneſſe diſſemble it, no wickedneſſe deny it; what remaineth then, but to conſider with our ſelues, what ſeruice this God requireth at our hands: what gratitude, what duty, what honour for our creation? To the end, that as we haue prooued him a moſt bountifull Creator, ſo we may finde him a propitious Iudge, and munificent rewarder. For it is not probable, that his diuine Maieſty, which hath appointed euery other creature to ſome action for his owne glory, (as hath bene declared at large before) ſhould leaue man-kinde onely, which is the worthieſt of all the reſt, without obligation to his ſeruice. No excuſe of ignorãce of God.

In which one point notwithſtanding though neuer ſo cleere (ſuch is the fondneſſe of our corrupt nature, without Gods holy grace) failed thoſe ancient wiſemen of the world, of whom S. Paule ſpeaketh ſo much in his Epiſtle to the Romanes, taking compaſsion of their caſe, and calling them fooles, and all their great learning & Philoſophy meere fondneſſe: for that whereas (by the Rom. 1, & 2.

Rom.1. means before mentioned) they came to know God, they did not seeke to glorifie him, as appertained to God, nor yet did render him due thankes: but vanished away in their own cogitations, &c. That is, they tooke no profit by this knowledge of theirs, but applied their cogitations vppon
Rom.1. the vanities of this world, more then vpon the honour and seruice of this their God. For which cause, as Saint Paul adioyneth presently in the same place, that for so much as they did thus, and did not shew forth by their life & works that they had the knoledge of God indeed; God deliuered them ouer to a Reprobate sence, and suffered them to fall into horrible sins, which S. Paul doth name & deteft in all that Chapter; and finally concludeth, that their euerlasting perdition ensued principally vppon this one point; that whereas, They
Rom.1. knew the iustice of God, (by all the waies & arguments that before haue bene declared) yet would they not vnderstand (saith he) that death was due to all such which liued wickedly as they did.

And as the same Apostle vpon consideration of these matters, wherein he

he ſtandeth long for the importance thereof, pronounceth in fine, this generall ſentence, with great aſſeueration and vehemency of Spirite: That the wrath of God is reuealed from heauen vpon all impiety & iniuſtice of thoſe men, who holde the knowledge of God in vnrighteouſnes. That is, who being indued with the knowledge of God, do liue notwithſtanding vnrighteouſly, or (as he ſaid before) doe conſume their daies in vanity, not making account of the ſeruice which they do owe to that God, for their creation & other benefits. Which thing, if S. Paule might truely ſay to thoſe Gentiles, before his time, who had onely natural knowledge and vnderſtanding of God; that is, ſo much as by his creatures was to be gathered: what may or ſhall be ſaide vnto vs, who haue not onely that light of Nature which they hadde, but alſo the writings & law of God himſelfe, communicated eſpecially vnto the Iewes, and aboue that alſo haue heard the voyce of his onely ſonne vpon earth, and haue receiued the doctrine of his moſt bleſſed Goſpel, and yet doe liue as negligently (many of vs, as Rom. 1.

did the very heathen, touching good life and vertue.

Surely in this case I must denounce against my selfe, that if it be true (as it cannot be false) which this blessed Apostle affirmeth here of these Heathen Philosophers, that by that little knowledge they had of GOD, they
Rom. 1. were made inexcusable, then by the most iust and certain rule of Christ, laid downe by S. Luke, Cui multum datum est, multum quæretur ab eo, that of euery man which hath receiued much, a great account shall bee
Luke 12. taken for the same; we are forced to inferre, that our account shall be the greater, and our selues much more inexcusable before his diuine Maiesty, then the very Gentiles and Heathens are; if after our knowledge & manifest vnderstanding of his Godhead & iustice, We vanish away in our cogitations, as they did & as the most part of the World at this day are seene to doe, that is, if we apply our cogitations and cares about the vaine affaires of this temporall life and transitory commodities, which we should bestow vppon the seruice and honour of this Lord and Creator.

OF

OF THE FINALL ENDE and cauſe why man was created by God, and placed in this World.

And of the obligation he hath thereby, to attend to the affaires for which he came hither.

CHAP. III.

BY the Chapter precedent, I nothing doubt (gentle Reader) but if thou haue ſeene and perʋſed the ſame, thou remaineſt ſufficiently enformed of thy Creator. Now it neceſſarily followeth by order of good conſequence, that wee conſider with ſome attention, (for that it ſtandeth vs much vpon) what intent and purpoſe God had in creating vs, and this world for our ſakes, and in placing vs therein as Lordes of the ſame? By the former conſiderations wee haue learned, that as among other Creatures, nothing made it ſelfe; ſo nothing was made for it ſelfe, nor to ſerue it ſelfe. The heauens (we ſee) doe ſerue the ayre, A neceſſary conſideration.

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the ayre serueth the earth, the earth serueth the beasts, the beasts serue man; & then is the question whom man was made to serue? For in him also holdeth the former reason, that seeing he was not made by himselfe, it is not likely that hee was made to serue himselfe.

If we consult with the Scriptures heerein, we finde a generall sentence laide downe without exception; V-

Prou.16. niuersa propter semetipsum operatus est Dominus. The Lord hath made all things for himselfe. And if all, then man (no doubt) who is not the least of the rest which he hath made.

And heereby it commeth to passe,

Man made to serue god that man cannot be saide to be free, or at his owne appointment or disposition in this World, but is obliged to performe that thing, for the which he was sent into this habitation. Which point holy Iob declareth plainly, in a certain inuectiue against such men as were carelesse and negligent in consideration of this affaire. A vaine man (saith he) is lifted vp in

Iob 11. pride, & thinketh himself to be born as free as the Colt of a wilde Asse. That is, he thinketh himselfe bound to nothing, subiect to nothing, accounta-

countable for nothing that hee doth in this life; but onely borne free, to passe his time in disport and pleasure as a Colt in the Wildernes, that hath no Master to tame him.

Which in other words, the Wiseman vttereth thus; Hee esteemeth this life of ours to be but a playgame & therfore careth not how he liueth, or wherein hee spend and passe ouer his time. And this of the man whom the Scripture calleth vaine. Wisd. 15.

But now, for the sober, wise, and discreete, of whom it is written, The way of life is vppon the learned, to the end he may decline frō the lowest hell: they are farre from so great folly, as to imagine that no account shall bee demanded of our beeing in this world; for that they haue read, That God shall bring into iudgment whatsoeuer is done, for euery fault that is coumitted. And the Christian man knoweth further, by the mouth, and assеueration of his Saiour and Redeemer, that he shall be accountant for euery idle word that hee miſ-vttereth: and finally, there is no man that is eyther of reason, or conuersant in the writings and Testament of the Creator, but Prou. 15. Eccles. 11. and 12. Math. 12.

remembreth well; that among all other irritations, whereby the wicked man is saide to prouoke Gods patience to indignation, none is more often repeated or more grieuously taken, then that he said in his heart, God will aske no account.

Psal. 9, 43. and 141.

Why these men then alone shall be my speech in this present Chapter, who haue a desire to discharge well this account. For attaining wherof (truely) I can giue no better counsell, instruction, or aduice, then to doe in this case, as a good Merchants Factor is wont to doe, when he arriueth in forraine Countries, or as a Souldiour or Captaine, sent by his Prince to some great exploit, is accustomed, when he commeth to the place appointed, that is, to weigh and consider deepely for what cause he came thether? why he was sent? to what ende? what to attempt? what to prosecute? what to performe? what shall be expected and required at his hands (vpon his returne) by him that sent him thether? For these cogitations (without all doubt) shall stir him vp to attend to that for which he came, and not to employ his time in impertin-

nent affaires. The like wold I counsaile a Christian to put in vre, concerning the case proposed, and to demand of himselfe betweene God & his conscience, why, & wherfore, & to what end he was created and sent hether into this world? what to do? wherein to bestow his daies, &c.

And then shall he finde, that for no other cause, matter, or ende, but onely to serue GOD in this life, and by that seruice to enioy heauen, and euerlasting saluation in the life to come. This was the condition of our Creation, as Moses well expresseth; and this was the consideration of our Redeeming fore-tolde by Zacharie, before we were yet Redeemed; That we being deliuered from the hands of our enemies, should serue God in righteousnesse and holinesse all the daies of our life. Gen. 4. Luke 2.

Of this consideration doe ensue two Consequents to bee obserued. Whereof the first is, that seeing our end and finall cause of being in this world, is to serue God, & so to work our owne saluation with feare and trembling; whatsoeuer thing wee doe, or bestow our time in, which either is contrary or impertinent, or

not profitable to this ende, (though it were to gaine kingdomes) it is vanity and loſt labour, and will turne vs in time to griefe and repentance, (if wee change not our courſe) for that it is not the matter for which we came into this life, nor whereof we ſhall bee demanded an account, except it be to receiue iudgment and puniſhment for the ſame.

Secondly, it followeth of the ſame conſideration, that ſeeing our onely buſines and affaires in this world, is to ſerue our Maker, & ſaue our own ſoules, and that all other earthly creatures are put heere to ſerue our vſes, to that end onely, we ſhould for our part bee indifferent to all theſe creatures as to riches or pouerty, to health or ſickneſſe, to honour or contempt; to little learning or much learning; and we ſhould deſire only ſo much or little of either of them, as were beſt for vs, to the attainement of our ſaid ende and But pretended; that is, to the ſeruice of God, & the weale of our ſoules. For whoſoeuer deſireth, ſeeketh, loueth, or vſeth theſe creatures more then for this, runneth from the end for which hee came hether.

By

By this then may a carefull Christian make some scantling of his owne estate with God, and make a coniecture whether hee bee in the right way or no. For if he attend onely or principally to this end, for which hee was sent hether; if his cares, cogitations, studies, endeuors, labors, talke, conuersation, and other his actions, do runne vpon this matter, and that hee careth no more for other Creatures, as honours, riches, learning, and the like, then they are necessary vnto him for this ende that hee pretendeth, if his dayes and life be spent in this study of the seruice of God, and procuring his owne saluation, in carefulnesse, feare, and trembling, as the Apostle aduiseth him; then hee is (doubtles) a most happy man, and shall at length attaine to the Kingdome which he expected. But if he finde himselfe in a contrary case and course; that is, not to attend indeed to this matter for which only he was sent hether, nor to haue in his heart & study his seruice of God, and enioying heauen, but rather some other vanity of the world, as promotion, wealth, pleasure, sumptuous apparell, gorgious buildings, beauty, fauour

How each man may take a scantling of his own estate.

Phil. 2.

fauour of Princes or any other thing elſe, that appertaineth not vnto this end. If he ſpend his time about theſe trifles, hauing his eares and cogitations, his talke & delight more in theſe things, then about the other great buſines of profeſsing Gods eternall kingdome, for which he was made & placed in this world; then is he (I aſſure him) in a perillous way, leading directly to perdition, except hee alter & change his courſe. For moſt certain it is, that whoſoeuer ſhall not attend vnto the ſeruice hee came for, ſhall neuer attaine the reward aſsigned and promiſed to that ſeruice.

And for that the moſt part of all this world, not onely of Infidels, but alſo Chriſtians doe runne amiſſe in this point, and doe not take care of that affaire and buſines, for which alone they were created and placed heere; hence it is that Chriſt and his holy Saints, both before and after his appearance in the fleſh, haue ſpoken ſo hardly and ſeuerely of the very ſmall number that ſhall bee ſaued, (euen among Chriſtians) and haue vttered certaine ſpeeches which ſeeme very rigorous to fleſh and bloud, (and to ſuch as are moſt touched

Mat. 7, & 22
Luke 3.

ched therein ſcarce credible) albeit they muſt bee fulfilled. As among other things, that a louer of this world cannot bee ſaued; that rich men do enter as hardly into Heauen as a Camell through a needles eye, and the like. The reaſon of which manner of ſpeeches do ſtand in this, that a rich man or worldling, attending with all his induſtry to heape vp riches (as the faſhion is) cannot attend, (nor euer doth) to that for which he came into this world, and conſequently can neuer attaine heauen, except God worke a miracle, & thereby doe cauſe him to ſpend out his riches to the benefite of his ſoule, (as ſometimes he doth) and ſo doe loſen the Camell in ſuch ſort as hee may paſſe the needles eye. Whereof wee haue a very rare example in the Goſpell of Zacheus, who being a very rich man, did preſently vppon the entring of Chriſt into his houſe, (but much more as appeareth into his hart by faith) reſolue himſelfe to change his former courſe touching riches, and at one blow to beginne with all, gaue away halfe of all hee poſſeſſed to the poore; and for the reſt made Proclamatiõ, that whoſe-

euer

Iames 4. Math. 19. Marke 10.

Luke 19.

A perfect example of a good conuersation.

soeuer had receiued any wrong at his hands (as commonly many doe by them that are rich) he shold come and receiue foure times as much amends; by which almes and restitution, hee was deliuered from the Camels gib or bunch on his backe, that letted his passage thorough the needles eye. And this extraordinary fauour and grace hee receiued, by the fortunate presence of his most blessed and bountifull guest, who had signified before in another place that him-selfe was able so to draw the Camell, as hee should passe the needle eye, for that the things which are vnpossible with man, are possible with God.

Math. 19.

Marke 10.

But to leaue this, and to goe forward in our former purpose, no meruaile it is, if in the world abroad, so few be saued, seeing that of thousands scarce one doth account of that busines, which of all other is the chiefe & principal. Consider you the multitude of all sorts of people vpon earth, and see what their traffique & negotiation is? See whether they treate this affaire or no? See wherin their care, study, & cogitation consisteth? How many thousand finde

you

you in Christendome, who spend not one houre of foure and twenty, nor one halfe day in forty, in the service of GOD, or busineſſe of their soule? How infinite haue you, that breake their braines about worldly commodities, and how few that are troubled with this other cogitation? How many finde time to eat, drink, sleepe, disport, decke and trim themselues to the view of others, and yet haue no time to bestow in this greatest busines of all other busines? How many passe ouer whole daies, weekes, moneths, and yeares, (and finally their whole life time) in hawking, hunting, and other pastimes, without regard of this important affaire? How many miserable women haue you in the world, that spend more daies in one yeare, in pricking vp their apparell, and adorning their carkasse, then they doe houres in prayer for the space of all their life? And what (alas) shal become of this people in the end? What will they doe or say at the day of account? what excuse will they alledge? what way will they turne them?

The wrong course of the world.

If the Merchants-factor which I mentioned before, after many yeares spent

A comparison expressing the vanity of our occupations

spent in forraine Countries vpon the Masters expences, should returne at length and giue vp his accounts, of so much time and money spent in singing, so much in dauncing, so much in fencing, so much in courting, and the like: who would not laugh at so fond a reckoning? But beeing further demaunded by his Master, what time he had bestowed vppon the Merchandize and affaires for which hee was sent: if the man should answere that hee had no leysure to thinke vppon that thing, for the great occupation which hee had in the other; who would not esteeme him worthy of all punishment and confusion? And much more shame and confusion no doubt shal they sustaine at the last dreadfull day in the face and presence of God and all his Angels, who being sent into this world to traffick for so rich a Merchandize as is the kingdom of heauen, haue neglected the same, and haue bestowed their studies vppon the most vaine trifles and follies of this world, without cogitation or care of the other.

Matth. 16.

Psalme 4. Ierem. 2.

O yee children of Adam, saith the spirit of God, why loue ye so vanitie,

nitie and seeke after lies? why leaue you the Fountaine, and seeke after Cesternes? If a golden game of inestimable value, should be proposed for such as would runne, and could win the same; and when the course or race were begun, if some should step aside & follow flies or feathers that passed in the aire, without any regard of the prize and goale proposed, who would not maruaile & take pitty of their folly? euen so is it with men of this world, if we beleeue S. Paule, who affirmeth that we are all placed together in a course or race, and that the kingdome of heauen is propounded vnto vs for the game or prize, but euery man saith hee arriueth not thether; and why? For that most men doe step aside, and leaue the marke. Most men do runne awry, and do follow feathers vp and downe in the aire: most men doe pursue vanities, and do weary themselues out in the pursuite thereof, vntill they can neither run nor goe, nor moue their limbes any further, and then for the most part it is too late to amend their folly.

A comparison.

1 Cor. 9.

Will you heare the lamentations of such vnfortunate men? These are their

Wisd. 5. The complaint of worldlings in the end of their life.

their owne words recorded by scripture. We are wearied out in the way of iniquity and perdition, and the way of God haue we not knowne. What profit haue we receiued of all our pompe and pride, and vaunting riches? what good haue they done vs? They are now past away as a shadow, and as a messenger that rideth in poste, and we are consumed in our owne iniquities.

This is the lamentable complaint of such men as ranne awry, and followed a wrong course in their actions of this life. These are they, who pursued riches, honour, pompe, and such like vanities; and forgot the great and weighty busines for which they were sent. These are they, who were esteemed happy men in this world, and thought to runne a most fortunate course in that they heaped much riches together; aduanced themselues & their families to great dignities; become gorgious, glorious, and dreadfull to others; and finally, obtained whatsoeuer their lust and concupiscence defired. This made them seeme blessed to worldly cogitations, and the way wherein they ran, to be most prosperous and happy.

The fond iudgment of the world.

happy. And I make no doubt, by experience of these our times, but they had admirours and enuiours in great aboundance, who burned in desire to obtaine the same course. And yet when I heare their cõplaint in this place, & their owne confessiõ, wherein they say expresly; We senseles men did erre frõ the way of truth: When I consider also the addition of Scripture, Talia dixerunt in inferno: they spake these thinges when they were in hel: I cannot but esteeme their course for most miserable, and condemne wholy the iudgement of flesh in this affaire. Wisd. 5.

Wherefore my deare brother, if thou be wise, yeeld not to this deceit of worldly lips and tongues, that vse to blesse and sanctifie such as are in most danger, and neerest perditiõ. Leane rather to the sincere counsell of S. Paule, who willeth thee to examine vprightly thine own works and waies, and so to iudge of thy selfe without deceit. If thou walke the way of Babilon, most certaine it is, that thou shalt neuer arriue at the gates of Ierusalem, except thou change thy course. Psal. 10. Gal. 6.

Oh my Brother, what a greefe will it

is but vnto thee, when after long labour and much toyle thou shalt finde thy selfe to haue gone awry? If a man had trauelled but one whole day, and thereby made weary, should vnderstand at night, that all his labour were lost, and that his whole iourney was out of the way: it would be a maruellous affliction vnto him (no doubt) albeit no other inconuenience were therein, but onely the losse of that daies trauaile, which might bee recouered and recompenced in the next. But if besides this his busines were great, if it lay vpon his life to be at the place whether he goeth, at a certaine houre; if the losse of his way were irreuocable, if the punishment of his error must be death and confusion, and himselfe were so weary that hee could stirre no one foot further; imagine then what a greeuous message this would be vnto him, to heare one say; Sir, you are amisse, your labour is lost, and you haue trauelled wholy beside your way.

So then will it be vnto thee (my soule) at the day of death, and separation from my body, if in this case thou attend not to thy saluation for which

which thou wert Created, but shalt passe ouer thy daies in following of vanities. Thou shalt finde thy selfe astray at the end of thy iourney, thou shalt finde thy selfe weary, & enforced to say with those miserable damned spirits, I haue walked hard and craggie waies, for that indeed the way of wickednesse is full of thornes and stones, though in shew it bee couered with faire grasse, and many flowers. Thou shalt finde at that day that thou hast lost thy labor, lost thy time, lost all opportunity of thine owne commodity. Thou shalt then finde thy error to be vnrecouerable, thy danger vnauoidable, thy punishment insupportable, thy repentance vnprofitable, and thy griefe, sorrow, and calamity inconsolable. Wisd. 5.

Oh, hee that could behold and feele the inward cogitations of a worldly mans heart at that instant, after all his honours and pleasures were past; no doubt but hee should finde him of another iudgement and opinion in things, then hee was in the ruffe and heate of his iolity. Hee doth well perceiue then the fondnes of those trifles which he followed in this life, albeit it were to make himselfe

ſelfe a Monarch. If a man did know the cogitation that King Alexander the great had, when of poiſon he came to die after all his victories and incredible proſperity: if we knew the thoughts of Iulius Cæſar, at the day of his murther in the Senate-houſe, after the Conqueſts of all his enemies, and ſubiection of the whole world to his owne onely obedience, we ſhould well perceiue, that they tooke little pleaſure in the waies they walked, notwithſtanding they were eſteemed moſt proſperous and happy men of this world.

Ioſephus the Iew, recounteth two very rare examples of humane felicity in Herod the firſt, and Agrippa his Coſin, whereof the one by Anthony the Triumur, and the other by Caligula the Emperor, (both of them being no otherwiſe but priuate Gentlemen, and in great pouerty & miſery when they fledde to Rome) were exalted vppon the ſuddaine to vnexpected great fortune, & made rich Monarchs and glorious Potentates. They were endued (at ſeuerall times) with the kingdome & crowne of Iury, and that in ſuch ample ſort as neuer any of that nation after them had

Ioſeph. lib. 14 15. & 18. de antiq. Iud. & bello Iud. li. 2

had the like. For which cauſe they were called in the Hebrew ſtory (for diſtinction ſake) Herod the great, and Agrippa the great. They ruled and commanded all in their daies, they wanted neither ſilver nor gold, neither pleaſures nor paſtimes, neyther friends nor flatterers. And beſides all theſe gifts of Fortune, they abounded alſo in ornaments and excellency of body and wit. And all this was increaſed & made the more admirable, by reaſon of their baſe * & low eſtate beſore, in reſpect whereof, their preſent fortune was eſteemed for a perfect patterne of moſt abſolute felicity.

This they enioyed for a certain ſpace & to aſſure themſelues of the continuance, they bent all their cares, cogitations, and ſtudies, to pleaſe the humours of the Romane Emperors, as their Gods, and Authors of all their proſperity and felicity vpon earth. In reſpect of whoſe fauours, (as Ioſephus noteth) they cared

* For enuy onely of Agrippa his fortune, Herodias did ruine her ſelfe & her husband, as Ioſephus ſaith. Lib. 28. antiqu. ſcapir. 8, 9, 15. Her husband was Herod Antipas, that ſlew S. Iohn Baptiſt, and fift ſon to Herod the firſt, Luke 3. Math. 14.

cared little to violate their owne religion of the Iewes, or any thing else that was most sacred. And this forsooth, was esteemed of many a most wise, politique, prosperous, and happy course. But what was the end and consumation of this their pleasant race?

This Herod was called Ascolonica, & slue the Infants in Bethlem. Math. 2.

First Herod fell sicke of an incurable and loathsome disease, and was tormented in the same with so many terrors and horrible accusations of his Conscience, as hee pronounced himselfe to be the most miserable afflicted creature that euer liued; and so calling one day for a knife to pare an Apple, would needs haue murdered himselfe with the same, if his arme had not beene staied by them that stood by. And for Agrippa, Iosephus reporteth, how that vpon a certaine day which hee kept festiuall in Cæsaria, for the honour of Claudius the Romane Emperor, when he was in his most extreame pompe and iolity, in the middest of all his Peeres, Nobles, and Damosels, comming foorth at an houre appointed, all glittering in Gold and Siluer, to make an Oration vnto the people; his voice, gesture, countenance, and

and apparell ſo pleaſed, as the people began to cry (being ſollicited thereunto by ſome flatterers) That it was the voyce of God, and not of man. Wherein Agrippa taking pleaſure & delectation, was ſtroken preſently from Heauen with a moſt horrible putrifaction of all his body, whereof he died, repeating only to his friends theſe words in the midſt of his torments. Behold ye me, that do ſeeme to you a God, how miſerably I am enforced to depart from you all.

S. Luke ſaieth he was ſtroken by Gods Angell, Acts 12.

Now then would I demaund of theſe two fortunate men, who laying aſide all the care of God & religion, did follow the preferments of this world ſo freſhly, and obtained the ſame ſo luckily: how they liked of this their courſe and race in the end? truely I doubt not, but if they were here to anſwer for themſelues, they would aſſure vs, that one houre beſtowed in the ſeruice of GOD, and of their ſaluation, would more haue comforted them at the laſt inſtant, then all their labours and trauailes which they tooke in their liues for pleaſing of Emperors, and gathering the grace and good liking of mortall men.

Vse then, (O Christian) vse this experience to thy commodity; vse it to thy instruction, vse it to thy forewarning. That which they are now, thou shalt be shortly, and of all follies it is the greatest, not to profite or flee from danger by the example of others.

The difference betweene a wise man and a Foole is this, that the one prouideth for a mischiefe while time serueth, and the other would doe, when it is too late. If thou mightst feele now the state and case wherein thy poore heart shall be at the last day, for neglecting the thing, that of all other it should haue studied and thought vpon most, thou wouldst take from thy meate, and sleepe, and other necessaries, to repaire that is past; Hetherto hast thou time to reforme thy course of life, if thou bee willing, which is no small benefit, if all were knowne. For in this sence (no doubt) it is most true, which the Wise-man saith; That better it is to be a liuing Dog, then a dead Lyon. For that while the day time of thy life endureth, all things amisse may easily be amended. But the dreadfull night of death will ouer-take the short-

Eccles. 4.

Iob 9.

shortly, and then shall there bee no more space of reformation.

Oh that men would be wise, and fore-seee things to come, saith one Prophet. The greatest wisedome in the world (deare brother) is to looke and attend to our Saluation: for as the Scripture saith most truely: He is a wise man indeed, that is wise to his owne soule. And of this wisedom it is written in the very same Booke, as spoken by herselfe. In me is the grace of all life and truth, & in me is the hope of all life & vertue. In morrall actions and humane wisedome, wee see that the first and cheefest circumstance is, to regard well and consider the end. And how then doe we omit the same. in this great affaire of the kingdome of heauen? If our ende bee Heauen, what meane we so much to affect our selues to earth? If our end be God, why seeke we so greedily the worldly fauour of men? If our ende be the saluation & eternity of our soule, why doe wee follow vanities and temporalities of this life? Why spend you your mony and not in bread? Saith God by the mouth of Esay. Why bestow ye your labor on things that wil not yeeld ye

Deut, 32.

Eccle. 37.

Eccle. 24.

Esay 55.

ſaturity? If our inheritance bee that
1 Theſ. 2. we ſhould raigne as Kings, why put
Epheſ. 1. we our ſelues in ſuch flattery of cre-
tures? If our birth allow vs to feede
of bread in our Fathers houſe, why
delight wee to eate huskes, prouided
for the Swine?

But alas we may ſay with the wiſe-
Wiſd. 4. man in the Scripture, Faſcinatio, nu-
gacitatis obſcurat bona. The bewit-
ching of worldly trifles, doe obſcure
and hide vs from the thinges that are
good and behouefull for our ſoules?
O moſt dangerous enchauntment.
But what, ſhall this excuſe vs? No
truely, for the ſame ſpirit of god hath
Hoſea 4. left recorded, Populous non intelli-
gent vapulabit: The people that vn-
derſtandeth not, ſhall bee beaten for
it. And another Prophet to the ſame
effect pronounceth, This people is
not wiſe, and therefore he that made
them ſhall not pardon them, neyther
Eſay 28. ſhall he that created them, take mercy
on thē. It is written of fooles, Ven-
tum ſeminabunt & turbinē meten.
They ſhall ſowe and caſt their ſeede
vpon the windes, and ſhall receiue
for their harueſt, nothing elſe, but a
ſtorme or tempeſt. Whereby is ſig-
nified, that they ſhall not onely caſt
away

away and lose their labours, but also be punished for the same.

Consider then I beseech thee my deere brother attentiuely, what thou wilt do, or say, when thy Lord shall come at the last day, and aske thee an account of all thy labors, actions, & times spent in this life, when he shall require a reckoning of his Talents lent vnto thee, when he shall say, as he said to the Farmer or Steward in the Gospell, Redde rationem villicationis tuæ. Giue acount of thy Stewardship and charge committed vnto thee. What wilt thou say, when he shall examine, and weigh, and try thy doings, as gold is examined & tryed in the furnace, that is, what end they had? whereto they were applyed? to what glory of god? to what profit of thy soul? what measure, weight and substance they beare?

A profitable forewarning.

Math. 25.

Luke 16.

Balthazar King of Babylon, sitting at his banquet merry vppon a time, espyed sodainly certaine fingers without a hand, wrote on the Wall, right ouer against his Table these 3. Hebrew words, MANE, THEKEL, PHARES, which words, Daniell interpreted in three sentences vnto the King in this man-

ner; Mane, God hath numbred thee (Baltazar) and thy kingdome, Thekel, hee hath weighed thee in the Gold-smiths ballance, and thou art found too light; Phares, for this cause hath he diuided thee from thy kingdome, and hath giuen the same to the Medes and Persians.

Oh, that these three most golden and most significant words, engrauen by the Angell vppon Baltazars wall, were registred vpon euery doore and poste in Christendome, or rather imprinted in the hart of each Christian, especially the two first, that import the numbring and weighing of all our actions, and that in the weights and ballance of the Gold-smith, where euery graine is espied that wanteth. And if Baltasars actions, that was a Gentile, were to bee examined in so nice and delicate a paire of ballance for their tryall, and if he had so seuere a sentence pronounced vppon him, that he should be diuided from life and Kingdome, as he was the same night following, Qui inuentus est minus habens, for that he was found to haue lesse weight in him then hee should haue, what shall we thinke of our selues that are

Daniel 5.

Christi-

Christians, of whom it is written aboue all others; I will search the sins of Ierusalem with a candle. Soph. 1.

What shall we expect, that haue not onely lesse weight then wee should haue, but no weight at all, in the most of our actions? what may such men (I say) expect, but onely that most terrible threat of diuision made to Baltasar (or rather worse, if worse may be) that is to bee diuided from God & his Angels: from participation of God and our Sauiour; from communion of Saints; from hope of our inheritance; from our portion celestiall and life euerlasting: according to the expresse declaration made heereof by Christ himselfe, in these words to the negligent seruant. The lord of such a seruant shal come at a day when he hopeth not, and at an houre that he knoweth not, and shall diuide him out, and assigne his part with hypocrites, where shall bee weeping and gnashing of teeth. Math. 24.

Wherefore (deare brother) to conclude this chapter, I can say nothing more in this dangerous case, wherein the world so runneth awry, but onely exhort thee (as the Apostle doth) not to conforme thy selfe to the com-

mon error that leadeth to perdition. Fall at length to some reckoning and account with thy selfe, and see where thou standest, and whether thou goest. If hitherto thou haue wandred and gone astray, be sorry for the time lost, but passe no further. If hetherto thou haue not considered the weightinesse of this affaire, serue thy selfe of this admonition, and remember that it is written, That a wise man profiteth by euery occasion. Esteeme thy resolution in this one point, the cheefest message that euer shall passe through thy hands in this world, albeit thou wert a Monarch and Ruler of ten worlds together. And finally, I will end with the very same words wherwith the wise-man concludeth his whole book. Feare God and obserue his commandements, for this is euery man. That is, in this doth all and euery man consist: his ende, his beginning, his life, and cause of being; that he feare God, and direct his actions to the obseruance of his commandements; for that without this, he is no man in effect, seeing that hee loseth all benefit, both of his name, nature, redemption, and creation.

Prou. 6.

Eccle. 11.

THAT

THAT THE SERVICE which God requireth of man in this preſent life, is Religion.

With the particular confirmations of Chriſtian Religion, aboue al other in the world.

CHAP. IIII.

HAuing prooued in the former Chapter, that there is a GOD, which created man; and that man in reſpect thereof, and of other benefits receiued, is bound to honour and ſerue the ſame God, the queſtion may bee demanded in this place, what ſeruice it is that God requireth and wherein it doth conſiſt? Whervnto the anſwere is briefe and eaſie, that it is religion; which is a vertue that containeth properly the worſhippe and ſeruice that we owe vnto GOD: euen as Piety is a vertue, containing the duty that Children do owe vnto their Parents, and Obſeruance another vertue, that comprehendeth the regard, that ſchollers

and seruants beare vnto their masters. In respect of which comparison and likenes betweene these vertues, God saith by a certaine Prophet; The son honoureth his father, and the seruant his master, if then I be a father, where is my honour? If I be a master, where is my feare?

Mal. 1.

The acts of Religion are diuers & different; some internall, as deuotion and praier; some other externall, as adoration, worship, sacrifice oblations, and such like, that are declarations, and protestations of the internall. It extendeth it selfe also to stir vp and put in vre, the actes and operations of other vertues for the seruice of God: in which sence Saint James nameth it, Pure and vnspotted Religion, as to visite Orphanes and Widdowes in their tribulation, and to keepe our selues vndefiled frō the wickednesse of this world. Finally, howsoeuer some Heathens doe vse this word Religion, to some other significations, yet (as S. Augustine well noteth) the vse thereof among the faithfull hath alwaies bin, to signifie thereby, the worship, honour, & seruice, that is due vnto God, so that if in one word you will haue it declared,

Iam. 1.

what. GOD requireth man in this life, it may bee rightly saide, that all standeth in this, that hee be religious.

Hereof it proceedeth, that whatsoeuer sort or secte of people in the world, professed reuerence, honor, or worship to God, or to Gods, or to any diuine power, essence, or nature whatsoeuer; were they Iewes, Heathens, Gentiles, Christians, Turkes, Moores, Heretiques, or other, they did alwaies call their said profession by the name of their Religion. In which sence also, and signification of the word, I am to treate at this time of Christian Religion: that is, of the substance, forme, manner, and way, reuealed by Christ and his Apostles vnto vs of performing our duty and true seruice towards God. Which seruice is the first point necessary to be resolued vpon, by him that seeketh his saluation, as in the Chapter that goeth before hath bene declared And for obtaining this seruice and the true knowledge therof, no meane vppon earth is left vnto man, but onely the light and instruction of Christian Religion, according to the protestation of S. Peter,

vnto

vnto the Gouernours of the Iewes, when hee saide; There is no other name vnder heauen giuen vnto men whereby to be saued, but onely this of Christ, and of his Religion.

Acts 4.

If you obiect against me, that in former times before Christs Natiuity, as vnder the law of Moses for two thousand yeares together, there were many Saints, who without Christian Religion serued God vprightly, as the Prophets and other holy people: and before them againe in the law of Nature, when neither Iewish nor Christian Religion was yet heard of, for more then 2. thousand yeares; there wanted not diuers that pleased God, and serued him truely, as Enoch, Noe, Iob, Abraham, Iacob, and others. I answere, that albeit these men, (especially the former, that liued vnder the law of nature) had not so particular and expresse knowledge of Christ, and of his mysteries, as we haue now; for this was reserued to the time of grace (as S. Paule in diuers places at large declareth) that is, albeit they knew not expressly, how and in what manner Christ should bee borne; whether of a Virgine or no; or in what par-

Gal. 3, & 4. Ephes. 3.

particular sort he should liue & die: what Sacraments hee should leaue, what way of publishing his Gospel, he should appoint & the like (whereof notwithstanding very many particulars were reuealed to the Iewes from time to time: and the neerer they drew to the time of Christ his appearance, the more plaine reuelation was made of these mysteries:) yet I say, all and euery one of these holy Saints, that liued from Abraham vntill the comming of Christ, had knowledge in generall of Christian Religion, and did beleeue the same; that is, they beleeued expressly that there should come a Sauiour & Redeemer of man-kinde, to deliuer them from the bondage contracted by the sin of Adam.

This was reuealed strait after this fall, to our first Parents & Progenitors in Paradice; to wit, that by the Womans seed, our redemption should be made. In respect wherof, it is said in the Reuelation, that Christ is the Lambe that hath bin slaine from the beginning of the world. Gen. 2, 15. Apoc. 3.

And Saint Peter, in the first generall counsell holden by the Apostles, affirmeth, that the olde auncient Acts 15.

ent Fathers before Christs Nativity,
Ephes. 8. were saued by the grace of Christ,
Rom. 5. as we are now, which S. Paul confirmeth in diuers places. And finally, the matter is so cleare in this behalfe, that the whole Schoole of Diuines accordeth, that Faith and Religion in the ancient Fathers, before Christ his appearance, was the very same in substance that ours is now, sauing onely, that it was more generall, obscure, and confuse, then ours is, for that it was of thinges to come, as ours is now of thinges past and present.

For example, they beleeued that a Redeemer should come: and wee beleeue that hee is already come, They said, Virgo concipiet, a virgine shall conceiue, and wee say, Virgo concepit, a Virgine hath conceiued. They had sacrifices and ceremonies that prefigured his comming for the time ensuing; wee haue sacrifices and sacraments that represent his being for the time present. They called their Redeemer, The expectation
Gen. 49. Esay 7. of Nations; and we call him now, The saluation of Nations: & finally, there was no other difference betweene the olde faith of good men from

from the beginning and ours: but onely in the circumſtances of time, cleereneſſe, particularity, and of the manner of proteſting the ſame, by outward ſignes and ceremonies. For that in ſubſtance they beleeued the ſame Redeemer that wee doe, and were ſaued by the ſame beleefe in his merites as wee are. For which cauſe, Euſebius well noteth, that as we are called now Chriſtians, ſo they were called then Chriſti, Pſal. 104. that is, annointed in prefiguration of the true Chriſt, in whom they beleeued, as the firſt and head of all other annointed, and who was the cauſe and Author of their annointing.

Euſebius handleth this matter at large, lib. 1. de M. Euan. cap. 5.

By this then it is moſt manifeſt, that not only now to vs that are Chriſtians, but at all other times from the beginning of the world, and to all other perſons and people whatſoeuer, that deſired to haue their ſoules ſaued, it was neceſſary to beleeue & loue Chriſt, and to profeſſe in heart his Religion.

For which conſideration, I thought it not amiſſe in this place, after the former grounds laide, that there is a GOD, and that man

was created and placed heere for his seruice: to demonstrate and proove also this other principle, that the only seruice of this GOD, is by Christian Religion. Wherein, albeit I do not doubt, but that I shall seeme to many, to take vpon mee a superfluous labour, in prooving a verity, which all men in Christendome doe confesse; yet for the causes before alledged in the second Chapter, which mooued mee in that place to proove that there is a God; that is to say, first for the comfort, strength, and confirmation of such, as either from the enemy may receiue temptations, or of themselues may desire to see a reason of their beleefe: and secondly, for awaking, stirring, or stinging of others, who either of malice, careleſſenes, or sensuality, are fallen asleepe, and haue lost the feeling and sence of their beleefe, (for many such want not in these our miserable daies) it shall not bee (perhaps) but to very good purpose, to lay together in this place, with the greatest breuity that possible may bee, the most sure grounds & inuincible euidences, which we haue for declaration and confirmation of this matter.

For

For albeit the Apostle Saint Paule declareth the things that we beleeue, be not such in themselues, as may bee made apparant by reason of humane arguments: yet such is the goodnesse and most sweete proceeding of our mercifull God towards vs, as he will not leaue himselfe without sufficient testimony, both inward & outward, as the same Apostle in another place doth testifie. For that inwardly he testifieth the truth of such things as we beleeue, by giuing vs light & vnderstanding, with eternall ioy and consolation in beleeuing them. And outwardly hee giueth testimony to the same, with so many conuenien-ces, probabilities, and arguments of credibilitie, (as Diuines do cal them) that albeit the very point of that which is beleeued, remaine still with some obscurity; yet are there so many circumstances of likeli-hood, to induce a man to the beleefe thereof, as in all reason it may seeme against reason to deny or mistrust them.

Acts 14.

Hebre. 11.

This shall easily appeare by the Treatise following of Christ and Christendome, and of the foundations of our Religion, which shall bee con-

confirmed by so many pregnant reasons, & most manifest circumstances of euident probability, as I doubt not but the zealous Christian shall take exceeding comfort therin, & esteeme himselfe happy, to haue a lot in that faith and Religion, where he shall see and feele so much reason, proofe, and conueniency to concurre and shew it selfe, for his satisfaction.

And to this effect, it shall bee of no meane moment, that I haue prooued before, the certainty, diuinity, and infallible truth of the Iewes Scriptures, or olde Testament; which writings we haue receiued from that Nation that doth (as it were) professe enmity against vs, and the same being writtē so many ages before the name of Christianity was knowne in the world: it cannot bee but of singular authority, whatsoeuer shall be alledged out of those records for our purpose. And therefore as before, in prooving our first principle, That there is a God, we vsed onely the testimony of such Witnesses, as could not be partiall; so much more in this confirmation of Christian religion, shall we stand onely, eyther vpon the confession of such as are

our

our enemies, or vpon the records of others, who must needs bee indifferent in the cause, for that they liued before eyther cause or controuersie in Christianity was knowne or called in question.

My whole purpose shall bee then, to make manifest in this Chapter, that Iesus Christ was the Saviour & Redeemer of all man-kinde, forepromised and expected from the beginning of the world; that hee was the only Sonne of God, and GOD himselfe, and consequently, that what-soeuer hee hath left vs in his Doctrine and Religion, is true and sincere, and the onely way of saluation vpon earth. The drift of this Chapt.

For cleerer proofe and declaration whereof, I will reduce whatsoeuer I haue to say herein, vnto three principall heads or branches, according to the order of three distinct times wherein they fell out; that is to say, in the first place shall be considered, the things that passed before the Nativity or incarnation of Christ. In the second, the things done and verefied from that time vnto his ascension, which is the space of his abode vppon earth. And the third place, The principall heads.

place, ſuch euents ſhal be conſidered, as enſued for confirmation of his Deity, after his departure.

In declaration of which three generall points, I hope by the aſsiſtance of him whoſe cauſe we handle, that ſo many cleere demonſtrations ſhall bee diſcouered, as ſhall greatly confirme thy faith (gentle Reader) and remoue all occaſions of temptation to infidelity.

How Chriſt was fore-told to Iew and Gentile.

Sect. I.

FIrſt then, for ſuch thinges as paſſed before Chriſt appeared in the fleſh, and doe make for proofe of our Chriſtian Religion, it is to bee noted, that they are of two ſortes, or at leaſt wiſe, they are to bee taken from two kindes of people, that is, partly from the Iewes, & partly from the Gentiles. For ſeeing that Chriſt was appointed from the beginning, yea, before the world was created, (as Saint Paule affirmeth) to worke the redemption both of Iew and Gentile,

Epheſ. 1.
1 Tim. 2.

Gentile, and to make them both one people in the seruice of his Father; Titus 1. Here-hence is it, that hee was fore-told & prefigured to both these nations, & diuers fore-warnings were left among them both, for stirring them vp to expect his comming as by the consideration following shall most euidently appeare. 1 Pet. 1. Esay 2, 11. Ier. 9, 11.

The first Consideration.

AND to begin with the Iewes, no man can deny, but that throughout the whole body and course of Scripture, that is, from the very beginning vnto the last ende of their olde Testament, they had promised vnto them a Messias: which is the very same that wee call Christ, that is to say, a person annointed and sent from God, to be a Sauiour, a redeemer, a pacifier of Gods wrath, a Mediator betweene God & man, a Satisfier for the sinnes and offences of the whole world, a Restorer of our innocency lost in Paradice, a Master and Instructer, a Law-giuer, a spirituall and eternall King, that should sitte, and rule, and raigne in

our

our hearts to conquer the power and tiranny of Satan, the enemy of mankinde, who ouer-came our first Parents Adam and Eue, and neuer ceaseth to assaile vs.

The first Couenant to Adam.

THIS is euident by the first couenant of all, that euer GOD did make with man, when hee saide to Adam our first father in Paradise,

Gen. 2: In what day soeuer thou shalt eate of the Tree that is forbidden, thou shalt dye.

Which couenant beeing after broken, on the part of our saide Progenitor, he receiued his iudgement but yet with a most benigne promise of redemption for the time to come; for thus God said to the Diuell or Serpent that had deceiued him; The seede of the Woman shall crush thy

Gen. 2. head, and thou shalt lie in waite to hurt his heele. That is, one shall procede in time, of the seed of the Woman, who shall conquer death and sinne, (that are thy weapons) & shal not care for thy temptations, but shal tread them vnder his feete, and this shall

shall bee Christ the Messias of the world.

Thus did not only the eldest Iewes and Rabbines vnderstand this place, (whatsoeuer the latter haue dreamed, that their Messias should be only a temporall King) but also the old Chaldy Paraphrase, (named Thargum Hierosolimitanum) expoundeth it plainely in these words, applied vnto the Diuell that had deceiued Adam; They haue a certaine & present remedy against thee (O Diuell) for that the time shall come, when they shall tread thee down with their heeles, by the helpe of the Messias, which shall be their King.

Rabbi Moses Benmaimon in hunc locum

To Abraham and Isaac.

THE same thing is confirmed by the very same promise, seauen times repeated and established vnto Abraham that liued very neere two thousand yeares after Adam; and againe to Isaac his sonne after him, In semine tuo, benedicetur omnes gentes terræ. Al Nations of the earth shal bee blessed in thy seede. Which had beene indeed, but a very small bene-

Gen. 12, & 18, & 22.

benediction to Abraham, or to the Iewes after him (that neuer saw their Messias actually) if he had bin onely to be a temporal king; And much lesse blessing had it bin to the Gentiles and all other Nations, if this Messias of the Iewes, must haue bin a temporall and worldly Monarch, to destroy and subdue them to the seruitude of Iury, as fondly the later teachers of that Nation do contend.

Iacobs Prophesie of Christ.

THIS yet maketh the Patriarch Iacob more plaine, who prophesying at his death of the comming of Christ, hath these words; The Scepter (or gouernment) shal not be taken frō the house of Iuda, vntill he come that is to be sent, and he shall be the expectation of nations. Which later words, the fore-named Chaldy Paraphrase, as also great Onkelos, both of singular authority among the Iewes, do interpret thus; Donec Christus seu Messias veniat, &c. Vntill Christ or the Messias come, (which is the hope and expectation of all Nations, as well Gentiles, as of

Gen. 49.

vs that are Iewes) the gouernment shall not cease in the house or Tribe of Iuda. By which sentence of Scripture, and interpretation of the Iewes themselues, we come to learne, (besides the promise of the Messias) two consequences in this matter, against the Iewes of latter times. First, that if their Messias must be the hope and expectation as well of the Gentiles as of the Iewes: then can he not bee a temporall King to destroy the Gentiles, as the latter Iewes would haue it) but a spirituall king to reigne ouer them, and to bring in subiection their spirituall enemies for them, (I meane the flesh, the world, and the diuell) as all true Christians do beleeue. Secondly, if the temporall Kingdome of the house of Iuda, (whereof Christ must come) shall cease and bee destroied at the comming of Messias, as the Scripture auoucheth: how then can the Iewes expect yet a temporall King for their Messias, as most fondly they do.

But to leaue this controuersie with the latter Rabbines, and to goe forward, in declaration of that which wee tooke in hand, that is, to shew how Christ was fore-told and pro-

miſed to the Iewes. It is to bee noted, that after the death of Iacob laſt mentioned, there is little recorded in Scripture of the doings of this people, during the ſpace of foure hundred yeares, being the time of their bondage in Egipt: but yet the tradition of that Nation teacheth, that as ſoone as they were deliuered out of Egipt, & were in the Deſert, towards the Land of promiſe, the three ſonnes of Chore, called Aſer, Eleana, and Abiaſphe, (of whom mention is made in th: ſixt Chapter of Exodus, and other places) made diuers ſongs and Pſalmes in the praiſe and expectation of the Meſsias to come, and that the holy men of that time, did ſolace them-ſelues with ſinging the ſame: and that King Dauid afterward in the ſecond part of his pſalms beginning from the forty and one, vnto the eighty and ſeuen, gathered the moſt part of theſe olde ſongs together, as they are yet to bee ſeene in his Pſalmes.

Moſes Propheſie of Chriſt.

BVT Moſes, who liued with the people, and gouerned them in the wil-

wildernesse, had a cleere reuelation from GOD of this Messias, in these words. I will raise vp a Prophet to this people from among their Brethren, euen as my selfe: and I will put my words in his mouth, and he shall speake vnto them all thinges which I shall ordaine vnto him: & he that shall refuse to heare the word which hee shall speake vnto them in my Name, I will be reuenged vppon that man. Which words, that they cannot bee vnderstood of any other Prophet that euer liued after Moses among the Iewes, but only of Christ, it appeareth most manifestly and plainely, by the testimony of the Holy Ghost, where he saith. And there arose not any other Prophet in Israel like vnto Moses, &c. Deut. 18. Deut. 43.

Dauids Prophesie of Christ.

AFter Moses about foure hundred yeares, ensued Dauid, who for that he was a holy man, and the first King of the house of Iuda, out of whose Linage the Messias was to come, the particulars of this mystery, were more aboundantly and ma-

ly reuealed vnto him, then vnto any other. And first for assurance that Psal.88. Christ should be borne of that stock 2 Reg.7. and linage, these are the wordes of God vnto him. I haue sworne vnto Dauid my seruant, I wil prepare thy seed from eternity, and I will build vp thy seat to all generations. Which words, albeit the later Iewes will apply it to King Salomon, that was Dauids sonne, and so in some sence 3 Reg.5. they may so bee, for that King Salo- 1 Cor.22. mon was a figure of Christ to come, yet properly these words, And his Kingdome shall stand for euer, and for all eternity, which are so often repeated in this and other places of the Scripture, cannot bee verefied in Salomon, whose earthly kingdome was rent and torne in peeces straight 3 Reg.12. after his death by Ieroboam, & not long after, as it were dinstinguished: but they must needs bee vnderstood of an eternall King, which should come of Dauids seed, as must also these other wordes of God in the Psalmes: Thou art my sonne, this Psal.2, 45. day haue I begotten thee, I will giue vnto thee the Gentiles for thine inheritance. Which was neuer fulfilled in Salomon, nor in any other temporall

King

King in Iury after him. And much lesse these words which follow. Hee shall endure with the Sunne and before the Moone, from generation to generation. There shall rise vp in his dayes peace, vntill the Moone be taken away, he shall reigne from Sea to Sea, vnto the endes of the world: all Kings shall adore him, and all nations shall serue him: for that he shal deliuer the poore mā that had no helper: he shal saue their soules, & deliuer them from vsury, and from iniquity: all Tribes of the earth shal be blessed in him, and all Nations shall magnifie him. Psalme 71.

These words of Christs eternall kingdome, and of his enduring to the worlds ende: of his vniuersall reigne ouer Iew and Gentile, of his adoration by all Nations: of his deliuery of soules from bondage of iniquity, and finally, of his making blessed all Tribes of the earth: cannot possibly be applyed to any temporall King that euer was among the Iewes, or euer shall be to the worlds ende, but onely Christ.

Ieremies Prophesie of Christ.

THis promise made vnto Dauid, for Christ is come of his seede, is repeated after his death, by many
Ier. 23. & 13 Prophets, and confirmed by God, as in Ieremy, where God vseth these words. Behold the dayes come on, and I will raise vp to Dauid a iust seed and he shall raigne a King, and shall be wise, and shall doe iudgement and iustice vpon earth. And in his daies shall Iuda be saued, and Israel shall dwell confidently, and this is the name that men shall call him, OVR IVST GOD. All this was spoken of Dauids seede, about foure hundred yeares after Dauid was buried.

Which prooueth manifestly, that the former promises and speeches, were not made to King Dauid for Salomon his sonne, or for any other temporall King of Dauids line: but for Christ who was called so particularly, The sonne and seed of Dauid: for that Dauid was the first King of the Tribe of Iuda, and not onely was Christs Progenitor in the flesh,

flesh, but also did beare his type and figure in many other things.

Ezechiels Prophesie of Christ.

FOr which cause likewise in the Prophet Ezekiell, (who liued about the same time that Ieremy did) the Messias is called by the name of Dauid himselfe; for thus God spake at that time vnto Ezechiell; I will saue my flocke, nor shall they bee any longer left to the spoyle, &c. I will raise ouer them, One Pastor, which shall feed them, my seruant Dauid, he shall feede them, and shall bee their Shepheard and Prince, and I will be their God, and will make with them a couenant of peace, &c. Ezek. 34. Christ is cald Dauid.

In which words, not only we that are called Christians, but the latter Iewes also themselues doe confesse in their Thalmud, that their Messias is ca'led by the name of Dauid, for that hee shall descend of the seede of Dauid; as by reason also it must of necessity be so, for that King Dauid being dead foure hundred yeares before these words were spoken, (as hath beene noted) could not now

come againe to feede Gods people, or gouerne them himselfe.

The Propheſie of Eſay, touching Chriſt.

ESay the Prophet, who liued about a hundred yeares before Ieremy and Ezekiell, had maruailous fore-knowledge of the Meſsias, and his affaires, and deſcribeth him very particularly, beginning in this manner. In the latter dayes, the Hill of Gods houſe ſhall be prepared vppon the top of Mountaines, and all Nations, or Gentiles, ſhall flowe to him. And many people ſhall ſay, come & let vs aſcend vnto the hill of the lord, and he ſhall teach vs his wayes, and we ſhall walke in his paths, he ſhall iudge Nations, &c. Which very words are alſo repeated in Micheas the Prophet, and are applyed there, as alſo here, vnto the Meſsias, and can haue no other meaning, by the iudgement of the Iewes & Hebrues themſelues. And Eſay doth proſecute the ſame matter afterwards in diuers Chapters. As for example in the fourth, talking of the ſame Meſ-

Eſay 1.

Mich. 4.

ſias

fias, which before he called the Hill of gods house, he addes these words. In that day shall the issue of the Lord bee in magnificence and glory, and the fruite of the earth in sublimity & exaltation, to all such as shall bee saued of Israell. In which words hee calleth the Messias, both the issue of God, and the fruite of the earth, for that he should be both God & man. And in the 9. Chapter he calleth him by these termes, Admirable, Counsellor, God, Strong, Father of the future world, and Prince of Peace. Esay 4. Esay 9.

In the eleuenth Chapter, hee describeth him most wonderfully, in these words: There shall go foorth a branch of the stocke of Iesse, which Iesse was Dauids Father, and out of the roote of that branch, there shall mount vp a flower, and the Spirit of the Lord shall rest vpon him, the spirit of wisedom & of vnderstanding, the spirit of counsell & fortitude, the spirit of wisedome and piety, he shall not iudge according to the sight of fleshly eyes, nor yet condemne according to the hearing of fleshly eares: but hee shall iudge poore men in iustice, and shall dispute in equity for the milde men of the earth. He Psal: 71.

shall strike the earth with the rod of his mouth, and with the spirit of his lips shall he slay the wicked man. Iustice shall be the girdle of his loynes, and faith shall bee the band of his reynes, &c.

Hitherto are the words of the Prophet, wherein truely nothing can bee more plaine and euident, then that by the Rodde or branch of Iesse, is meant the Virgin Mary, who directly descended of the Linage of Iesse, and by the Flower ascending from the branch, must needs bee vnderstood Christ, that was borne of her and had all those excellences & priuiledges aboue other men, which Esay in this place assigneth vnto him.

Math. 1. Luke 3. Acts 13. Rom. 15.

Whose further graces yet, and speciall diuine properties, the same Prophet expresseth more particularly in the Chapter following, where he saith; He shall for euer ouerthrow and destroy death: he shall open the eies of the blinde, and the eares of the deafe, hee shall not cry nor contend, nor shall he accept the person of any man: but in truth shal he bring forth iudgement. He shall not be sorrowfull, nor tribulent, &c.

And finally, in the forty and nine

Chap-

Chapter, hee alledgeth the words of God the Father vnto Christ, touching his commission in this sort: It is too little that thou be vnto me a seruant, to raise vp the Tribes of Iacob, and to conuert vnto me the dregs of Israel. Behold I haue appointed thee also for a light vnto the gentiles, that thou be my saluation vnto the vttermost parts of the earth. Esay 79.

Daniels Prophesie of Christ.

AND to conclude this matter, without alleadging more Prophesies for the same (which in truth are infinite throughout the Byble) Daniel that liued in the ende of the Captiuity of Babilon, a little before Aggeus, Zacharias, and Malachias (who were the last Prophets that euer flourished among the Iewes, almost fiue hundred yeares before the Natiuity of Christ) this Daniell (I say) reporteth of himselfe, that being in Babilon, and hauing fasted, worne sack-cloth, and praied long vnto God, there came the Angell Gabriell vnto him at the time of the euening sacrifice, and fore-told him,

not

not onely of the deliuerance of the people of Israell from the captiuity of Babilon out of hand, for that the seuenty yeares of their punishment, fore-told by Ieremy, were now expired, but also he tolde him further, that the time of the vniuersall deliuerance of man-kinde, from the bondage and captiuity of sinne, was now shortned, and that after seuenty Hebdomades, which shall bee shewed after, made vp the iust time that passed from the rebuilding of the Temple of Ierusalem after their deliuerance from Babilon, vnto the birth of Christ, there should be born the Sauiour of the world, and be put to death for the redemption of man-kinde.

Daniel 9. The Angels wordes are these: I am come to shew thee, O Daniell, for that thou art a man of good desires. And therefore doe thou marke my speech, and vnderstand this vision: The seauenty Hebdomades are shortned vpon the people, and vpon the holy City: to the end preuarication may be consumed, and sinne receiue an end: to the end iniquity may be blotted out, and eternall iustice brought in her place: and to the end visions

visions and Prophesies may bee fulfilled, & the Saint of Saints annointed. Know thou therefore and mark, that from the ende of the speech, for rebuilding of Ierusalem vnto Christ the Captaine, there shall be Hebdomades seauen, & Hebdomades sixty two, & after sixty two Hebdomades, Christ shall bee put to death, and the people which shal deny him, shall not be his people.

I might passe on further to other Prophets, and make no end, I would alledge what might bee saide in this behalfe: for that the whole Scripture runneth all to this one point, to fore-tell and manifest Christ, by signes, figures, parables, and prophesies: and for this cause was it principally written, But that which is already spoken, shall be sufficient for our first consideration, whereby is seene, that among the Iewes from age to age, Christ was prophesied & fore-tolde, together with the eternity of his kingdome that should bee spirituall.

The

The second Consideration.

That Christ should bee both God and man?

NOw followeth there a second consideration of the quality of Christs person, of no lesse importance then the former, and wherein the latter Iewes doe more dissent from vs: that is, of the God-head of the Messias promised. I say the latter Iewes or Rabbines, are different herein from vs, as also they are in many other pointes and articles, wherein their Ancestours (that were no Christians) did fully agree. Euen as all Heretiques are wont to doe, that first brake in one point, and the in another, from the true Catholike faith of Christ, to follow mens traditions; and so do run on from one to one, making themselues in all things as dislike as they can, for hatred of that vnity, where-vnto their pride will not suffer them to returne. So is it in the generation of this reprobate people, who first agreed with vs in all, or most pointes, touching Christ to come, and denied onely the fulfilling or application thereof in Iesus our Sauiour, but afterward

terward, their vngracious of-spring, beeing not able to stand in that issue against vs, deuised a new plea, and betooke themselues to a farre higher degree of impiety, affirming that wee attribute many thinges vnto Iesus, that were not fore-tolde of the Messias to come; and among other, that he should be God, and the Son of God, and the second person in Trinity, &c,

But heerein no doubt these obstinate and graceless men, doe shew themselues both ignorant of their owne Scriptures, & disagreeing frō the writings of their owne fore-fathers. For as for Scriptures, it is euident by all or most of the Prophets, alledged before, that Christ (or the Messias must be God) and the Son of God, indued with mans nature, that is, both God and man. So in Genesis, where he is called the seed of the woman, it is apparant that hee shall be man; and in the same place, when he is promised to crush the diuell, & to breake his head: who can doe this but onely God? Likewise when he is cald Germen Iehoua, the seede of our Lord God his God-head is signified, as is his man-head also

Gen. 3.

Esay 4.

also, when in the same place he is named, the fruit of the earth. Who can interpret these speeches: That his kingdome shall be euerlasting. That he shall endure til the Moon be taken away, & after. That God begat him before Lucifer was created. That no man can tel or account his generatiō. That al Nations & Angels must adore him. That hee must sit at the right hand of god. And many other such speeches pronounced directly & expressly of the Messias: who, I say, can vnderstand or interpret thē, but of God, seeing that in man they cannot be verefied: And as for the last of these Testimonies, concerning Christs sitting at his Fathers right hand: three of our Euangelists doe report, that Iesus did blancke many of the learnedst Pharisies, with alledging only these words of Dauid. The Lord said vnto my Lord, sit at my right hand vntill I put thine enemies as thy foot-stoole. For, said Iesus, if Christ be Dauids son, how did Dauid call him his Lord: signifying heereby, that albeit the Messias was to be Dauids Sonne, according to his man-head: yet was hee to bee Dauids Lord, according to his God-head

Esay 9.
Psal. 109.

Iehoua in Hebrew.

head. And so do both Rabbi Ionathan, and the publike Commentaries of the Hebrewes interpret this place.

Micheas is plaine, And thou Bethleem, out of thee shall proceede a Ruler in Israell, and his going forth is from the beginning, and from the dayes of eternity. This cannot be vnderstood of any mortall man that euer was or shall bee. But yet Esay goeth further, when hee saith: A little childe is borne vnto vs, and a young sonne is giuen vnto vs, and his principality is vppon his owne shoulder, and his name shall be God, the Father of the future world, or of Eternity: the Prince of Peace, &c. Esay 7. It is so in the Hebrue,

In which words we see that Christ is called GOD. But if the Iew doe cauill heere, & say, that El or Elohim the Hebrew words, which we interpret God in this place, may somtime be applyed to a creature, as in Exodus, once El signifieth an Angell, and Elohim at other times, is applyed to Iudges: then marke this Discourse of Dauid touching the Messias, to whom hee saith: Thou art beautiful in form aboue the children of men: grace is spred in thy lips, and there-

therefore hath God blessed thee for euer, &c. Thy seat O God is for euer and euer: the rod or Scepter of thy Kingdome, is the rod of direction, thou hast loued iustice, & hated iniquity, therefore God, thy God hath annointed thee with the oyle of ioy aboue thy partners. Here the Messias is cald god, twice by the same word Elohim, as God his Father is; and therfore as the word signifieth twice God in the one, so must it also in the other.

The third proofe.

But to remoue all ground of this refuge, touching El or Elohim, that are names of GOD, which may be communicated some-times, and vppon some occasions to creatures: most apparant it is, that the name Iehoua, which is called Tetragrammaton, and which is so peculiar to GOD alone, as neuer it may bee communicated to any other; this name (I say) which is of such reuerence among the Iewes, as they dare not pronounce it, but in place thereof do reade Adonai, that signifieth Lord, is euery where almost in scripture attributed vnto Christ, namely where the Latine Interpreter hath translated Lord: as for example, in two

two diuers places of Ieremy, after the long description of the Messias, which before I haue recited, he concludeth thus; Hoc est nomen quod vocabunt eum, Iehoua iustus noster: This is the name which they shall call, Our iust Iehoua, as the Hebrew hath word for word, Iehoua our Iustice. And so do the ancient Hebrew expositors confesse vppon this place of Ieremy, namely, Rab. Abba, who taketh the question, what Messias shall be called? And then he answereth out of this last place, He shall be called the eternall Iehoua. The like doth Misdrasch gather vpon the first verse of the 20. Psalme. And Rabbi Moses Hadarsan, expounding a place of the Prophet Sophony, chapter 3. ver. 9. concludeth thus; In this place Iehoua signifieth nothing else but the Messias. Ieremy 23. Ieremy 33 Gen. 41.

Whereby appeareth, that as well in Scripture, as also in the opinion of old Hebrew expositors, the Messias was to be true God and man. And I might alledge many other Testimonies of ancient Rabbines, if it were not too long: especially, if I would enter among the kinde of expositors, whom they call Cabilists, (who

who are more ancient, and lesse brutish then are the other sort, which are tearmed Thalmudists) should finde many cleere and manifest declarations against the Iewes doctrine and errour of later times. And among other, for example onely of Cabilisticall expositions, I referre the Reader to the Discourse of Rabbi Haccadosch, which in Hebrew signifieth the holy Rabbine, and liued not long after Christ, vppon the words of Ieremy before recited: in which, for that he findeth the Messias to be called Iehoua which word in the Hebrew is compounded of the three Letters, Iod, Vau, and He, twice repeated: this Doctour maketh this Discourse by arte Cabalist, in this manner.

Ierem. 23.

Euen as, saith he, the Letter He in Iehoua, is compounded of two other Letters, named Daleth and Van, as appeareth by their forme, so shall the Messias, that is signified by this word Iehoua, bee made of two natures, the one diuine, and the other human. And as in Iehoua, there is twice Pe, and consequently two Daleths, and two Vaus contayned therein, so are there likewise two births, filiations,

ons, or childe-hoodes in Messias, the one, whereby hee shall be the sonne of God, and the other, whereby he shall be the sonne of a Virgin, which Esay calleth the Propheteſſe. And as in Iehoua, the letter He is twice put, and yet both Hees do make in effect but one letter: so in Messias there shall be two distinct natures, and yet shall they make but one Christ. Esay 8.

Thus plaieth this Cabalist vppon the letters of Iehoua, (according to the manner of their diuinity) and draweth great mysteries, as you see, from letters endes. In which kinde of reasoning, albeit we put no groūd of strength at all: yet is it sufficient to shew, that among the elder Iewes, it was knowne and confessed Doctrine, that Christ should bee both God and man, & haue two natures conioyned distinctly in one person, which is the same that we christians do affirme. The fourth proofe.

Nay, I will adde further, and this is greatly to bee obserued, that the selfesame ancient Iewes, as some also of the later, doe hold and prooue by Scripture, that Christ shal be, for alwayes they speak of the Messias to come, the very sonne of God, Et verbum

verbum Dei incarnatū, & the word of God incarnate, or made flesh. And for the first, that shall be the son of God, they proove it out of diuers places alledged by me before, as for example out of Genesis, where the Latine text hath, The Scepter of Iuda shall not be taken away, vntill hee come that is to be sent. The Hebrue hath, vntill Silo come, which Silo, Rabbi Kimhi prooueth by a long discourse, to signifie so much as Filius eius, his Sonne, that is, the Sonne of God. The same they proove by the place of Esay, where the Messias is called Germen Iehoua, the seed or sonne of Iehoua. Which the Chaldie Paraphrase tearmeth, The Messias of Iehoua. They proove the same also out of diuers Psalmes, where Christ is ca'led plainely the sonne of God, as where it is said; He shall say vnto me, thou art my Father, &c. I will put mine eldest son, more higher then all the Kings of the earth, &c. Iehoua saide vnto mee, thou art my Sonne, this day haue I begotten thee. Kisse the Son ye Kings and Iudges of the earth, and happy are they that place their hope in him. Which last words can no way be vnderstood of

Gen. 49.

Esay 49.

Psalm. 49

Psalm. 2.

the sonne of any man, for that it is written, Cursed is the man that putteth his trust in man. Wherfore Rabbi Ionathan, Rabbi Selemoth, Aben Ezar, and others, do conclude by these and other places which they alledge, that the Messias must bee the very sonne of God. Ier. 17.

And for the second point, they goe yet further, affirming this Sonne to bee Verbum Patris, the word of God the Father. Which the foresaide Ionathan in his Chaldy Paraphrase, doth expresse in many Translations; as for example, where Esay saith Israel shal be saued in Iehoua, with eternal saluation, (which Iehoua signifieth Christ, as al men do confesse) Ionathan turneth it thus; Israel shall be saued by Gods word. So againe, where God saith by Hosea I will saue the house of Iuda, by Iehoua their God, (which is by Christ) Ionathan translateth it thus; I wil saue Iuda by the word of their GOD. Hosea 1.

In like manner, where Dauid writeth, Iehoua said to my Lord, Sitte at my right hand, &c. Ionathan expresseth it thus; Iehoua said vnto his word, sit at my right hand. So Rabbi Isaac Arama, writing vpon Genesis, Psal. 110.

sis expoundeth this verse of the Psal. He sent his word, and healed them, &c. to bee meant of Messias, that shall be Gods word. And Rabbi Simeon the chiefe of all the Gabalists vpon these words of Iob, I shall see God in my flesh, gathereth, that the word of GOD shall take flesh in a womans wombe. So that this doctrine was nothing strange among the ancient Rabbines

For further confirmation whereof, (seeing the matter is of so great importance) consider what is recorded in a treatise called Zoar, of high authority among the Iewes, wher Rabbi Simeon that was last before alledged, citeth a place out of old Rabbi Ibda vpon these words, in Deut. Iehoua our Lord, is one Iehoua, which words, the said ancient Rabbi Ibda interpreteth in this manner: by the first Iehoua in this sentence, (being the incommunible name of god) is signified, saith he, God the Father, Prince of all thinges. By the next words, our lord, is signified God the Sonne, that is fountaine of al Sciences. And by the second Iehoua, in the same sentence, is signified God the Holy Ghost, proceeding of them both,

Deut. 6. The blessed trinity proued by an ancient Rabbin.

both. To all which there is added the word (*One*) to signifie that these three are inuisible. But this secret shall not be reuealed vntill the comming of the Messias. Hetherto are the words of Rabbi Ibda, reported in Zoar, by Rabbi Ibda, where also the said Rabbi Simeon interpreteth these words of Esay, *Holy, Holy, Holy, Lord God of Sabboth*, in this manner. Elay by repeating three times Holy, saith he, doth as much, as if he had said, Holy Father, Holy Sonne, and Holy Spirit: which three Holies, do make but one onely Lord GOD of Sabboth.

Finally, I will conclude this Controuersie betweene the latter Iewes and vs, with the authority of learned Philo, who liued in the very same time with Christ, and was sent Embassador twice to Rome, in the behalfe of his nation in Alexandria: that is, first in the 15. yeare of Tiberius the Emperor, which was three yeares before Christes passion, and the very same yeare wherein he was baptized by S. Iohn: and the second time about eight yeares after, to wit, in the first yeare of the reigne of Caligula. This man, that was the learnedest

The sixt proofe.

nedeft that euer wrote among the Iewes(after the writers of holy ſcriptures ceaſed) made a ſpeciall Booke of the baniſhment of his Countrymen, where he hath this diſcourſe inſuing.

Philo lib. de exulibus.

What time may bee appointed, (ſaith he) for the returne home of vs baniſhed Iewes, it is hard to determine. For by tradition we haue, that we muſt expect the death of an high Prieſt. But of thoſe, ſome die quickly, and ſome liue longer. But I am of opinion, that this high Prieſt ſhall bee the very Word of God, which ſhall be voide of all ſinne, both voluntary and inuoluntary: whoſe Father ſhall be God, and this word ſhal be that Fathers wiſedome, by which all things in the world were created. His head ſhall bee annointed with Oyle, and his Kingdome ſhall floriſh and ſhine for euer.

This wrote Philo at that time, whē he little imagined, that the ſame high-Prieſt, whom he ſo much expected, and the ſame Word of God, whoſe Kingdome he deſcribeth, was now already come into the World. And this ſhall ſuffice for our ſecon

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consideration what manner of Messias the Iewes did expect.

The third Consideration.

NOw in the third place cometh to be considered, what authority and power the Messias shold haue at his appearance vppon earth, and whether he should change and abrogate the Law of Moses, or no? Wherin there is no lesse controuersie betweene vs and the latter Iewes, then in the former point of his diuinity. For we hold with Saint Paul, that the Law of Moses was giuen vnto the Iewes but for a time, to entertaine the people withall, & by the outward signes & ceremonies which it had, (whereof the most part of all prefigured Christ to come) to bee their Schoole-master and Leader to the time of Faith, wherein it should be abrogated, and a farre more perfect law set downe by Christ in place thereof. Gal. 3. & 4. Heb. 7. 1 Cor. 10.

This we proove first, for that the Law of Moses was an imperfect Law, bringing nothing to perfection, as S. Paule well noteth? It was

as S Peter ſaith, a burthenſome law, which the Iewes thēſelues were not able to beare, for the multitude of Ceremonies therein contained. It was a carnall and ſeruile Law, conſiſting moſt in the externall. It was a Law of terror and feare, more then of loue and liberty of the ſpirit. It was a Law (as I ſaide before) of ſignes & figures for things to come, & conſequently to ceaſe, when thoſe things which is prefigured ſhould come to bee preſent. It was a Law, peculiar and proper to the Iewes only, without reſpect of all the reſt of the world: and the exerciſe thereof, was allowed onely in the Country of Iury; and that which is more, it was not permitted but in one place onely of that Country, that is, in Ieruſalem, whether euery man was bound to repaire three times a yeare, to wit, at the Paſqua, at the Pentecoſt, and at the feaſt of tabernacles: & in that place alone to make their ſacrifices, and in no other Country or place beſides.

Deut. 15.
Deut. 13.

Now then reaſoneth the learned Diuine, if this Law of Moſes were for the Iewes and Iury onely, how could it ſerue for the time of the Meſſi-

Messias, who was to bee King aswell of the Gentiles as of the Iewes, and rule all the people in the world, that should beleeue in him vnder one Law. If the exercise of this Law wer allowable onely, and lawfull in Ierusalem, how could it possibly bee fulfilled by Christians, that are dispersed ouer all the world? as for example, how could they repaire to Ierusalem thrice euery yeare? How should euery woman that shoulde dwell in England or India, repaire to Ierusalem for her purification after euery child-birth, as by the Law of Moses she was commanded? Psal 1.21. Esay 2.11. Numb.8. Exod.23.

Most euident it is then, which wee saide before, that this Law was giuen but to endure for a time. And to vse S Paules owne words, it was but *introductio melioris spei*, an introduction to a better hope. It was but an entertainment to that people (which by their beeing among the Egiptians, were prone to Idolatry) vntill CHRIST should come and ordaine a perfect Law. That is, a Law of spirit & internall affection: a Law of loue and liberty: a Law that should be common to all men, serue for all countries, times, places, Heb.7.

and persons; a Law that should be written in the bowels of our hearts: a law that should be tollerable, easie, sweete, plaine, light, briefe, and flexible, (as well to the poore as to the rich: a Law (to conclude) that shold consist in charity.

Thus signified Moses, when hee saide to his people, after he had deliuered the former Law vnto them: *The Lord shall raise vnto you a Prophet of your owne Nation, and from among your owne Brethren, as my selfe, him shall you heare.* As though hee had saide, you shall heare mee vntill he come, that must be a Law giuer as my self, and yet of a more perfect Law, and therefore more to bee heard and obeyed. And then he addeth, *Whosoeuer shall refuse to heare the words of this Prophet, I my selfe will reuenge it, saith the Lord God.* Which words cannot be verified in any other Prophet after Moses, vntill Christ, for that of those Prophets the Scripture saieth, *There arose no Prophet like vnto Moses in Israel.*

Deut. 18.

Deut. 34.

Which is to bee vnderstood, that they had no authority to bee Lawmakers, as Moses had, but were all bound to the obseruation of that Law

law only which Moses left vntil Christ came, whom Moses heere calleth, A Prophet as himselfe that is, a Lawmaker, and exhorteth all men to heare & obey him.

This yet is made more plain by the prophesie of Esay & the second chapter thereof, who sayeth, Out of Syon shall come a Law, and the word of God out of Ierusalem, which cannot be vnderstood of Moses law, that had bene published eight hundred yeares before this was spoken, and that from the Mount Sinai, and not from Sion. But Christ his Law began from Sion and Ierusalem, and from thence was spred into all the worlde. When the same Esay foresawe, when talking of the comming of that Messias he saith: In that day there shall be an Altare to god in the midst of the Lande of Egypt. And the title of the Lord at the end thereof, &c. and god shal be known to the Egyptians at that day, and they shal honor him with sacrifices & oblations. Which words could not be verified in the Lawe of Moses, for that by that Lawe, the Egyptians could haue neyther Altar nor Sacrifice, but at Christes comming it was fulfilled when the Egyptians were made Chri- Esay 19.

stians, and enioyed both the Altars and Sacrifices that christians do vse.

The same thing was fore-tolde by God in Malachy, where he saith to the Iewes, and of the Iewish Sacrifices, *I haue no pleasure in you, neither will I receiue Oblations of your hands. For that from the rising of the Sunne, vnto the going downe thereof, my Name is great among the Gentiles, and they do sacrifice vnto me euery where, and do offer vnto my Name a pure Oblation, saith the Lord God of Hoasts.* In which words we see, first a reprobation of the Iewish Sacrifice, and consequently of the Law of Moses, which dependeth principally of that Sacrifice Secondly, we see that among the Gentiles there should bee a pure manner of Sacrifice, more gratefull vnto God then the other was, & such as might bee performed in euery place of the world, and not to be tied to one place onely, as the Mosaicall Law, and sacrifice was.

Mal. 1.

And finally, I will conclude this whole matter, with the expresse words of God himselfe, concerning the Ceremonies and precepts of the old Law, *Dedi precepta non bona, & iudicia in quibus non viuent.*

Ezek. 20.

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I gaue vnto them precepts that were not good, and iudgement wherein they should not liue. That is, they were not good to continue perpetually, nor shall they liue in them for euer, but vntill the time by mee appointed; of which time he determineth more particularly by *Ieremy* the Prophet in these words, *Behold, the dayes shall come, and I will make a new Couenant or Testimony with the house of Israel and Iuda; not according to that Couenant which I made with your Fathers, when I brought them foorth of the Land of Egipt.* Where you see, that at the comming of Christ into this world (for of him and his birth, he talketh at large in this Chapter) there shall be a new Testament, containing a diffrent Law from that of the olde Testament, which was giuen to the Iewes at their going foorth of Egipt. Ierem. 3.

Thus much then hetherto hath beene shewed, that Christ in all ages was fore-told and promised: that he should be God, and that his authority should bee to change the Law of Moses, that was giuen but for a time, and to establish a new Law and Couenant, and a new Testa-

ment of his own, that should endure and continue for euer.

The fourth Consideration.

AND albeit these things be very wonderfull, and sufficient to establish any mans beleefe in the world, when he shall see them fulfilled, (which shall bee the argument of the second Section) yet resteth not the Scripture heere, but passeth further, and fore-telleth euery particular acte, accident, and circumstance that shall fall out of importance about the Messias at his comming, incarnation, birth, life, death, and resurrection. As for example, at what particular time and season he should appeare, Gen. 9, verse 10. That he should bee borne of a Virgine, Esay 7. verse 14. That the place of his birth should be the Towne of Bethleem, Micheas 5, ver. 1. That at his birth all the Infants round about Bethleem should bee slaine for his sake, Ieremy 31, verse 15. That the Kings of the East should come and adore him, and offer gold and other gifts vnto him, Psal. 71, ver. 10. That hee

Math. 1.

Luke 2.

Math. 2.

Malachy 2.

he should be presented by his mother in the Temple of Ierusalem, Mal. 3. verse 1. That he should flee into Egipt, and be recalled thence againe, Osea 11, verse 2 Esay 9, verse 1. That Iohn Baptist should goe before him, and cry in the Desart, Esay 40, ver. 3. Mal. 3, ver 1. Luke 2.

After this, that he should beginne his owne preaching with all humility, quietnesse, and clemency of spirit, Esay 14, ver. 2. That hee should doe strange Miracles, and heale all diseases, Esay 29, ver 8, & 35. ver. 5. & 61. ver. 1. That he should die for al the sinnes of the world. Esay 35, Daniel 9. That he should be betraied by his owne Disciple, Psalme 40, ver. 10, and 54, verse 14, and 108, verse 9. That he should be solde for thirty peeces of siluer, Zach. 11, vers. 12. That with those thirty peeces, there should be bought afterward a Field of potsheards, Ieremy 30. That hee should ride into Ierusalem vpon an Asse before his passion, Zac. 9, ver. 9. That the Iewes should beate and buffet his face, and defile the same with spitting vpon him, Esay 50, verse 6. That they should whip, rend, and teare his body before they put

Mat. 5, & 8. Marke 8.

Math. 27.

Math. 16. and 27.

Math. 21, 7.

Mar. 26, 67.

Luke 22. put him to death, Esay 52, verse Psalm. 37, verse 18. That they should

Math. 27 put him to death among theeues and malefactors, Esay 52, verse 12. That

Math. 28 they should giue him Vinegar to drinke, diuide his apparell, and cast lots for his vpper garment, Psalm: 18. verse 22, and 21, verse 19. That hee should rise again from death the third day, Psal: 15, verse 19, Osea 6, verse 3. That he should ascend to heauen, and

Luke 24. Acts 7 sit at the right hand of God his Father for euer, psal: 67, ver. 19, and 109, verse 1.

All these particularities, and a number moe, were reuealed in scripture, touching the Messias, some foure thousand yeares, some two thousand, and some one thousand, and the last of all, aboue foure hundred yeares before Christ was borne. Which if we lay together, & doe consider withall, how exactly they were fulfilled afterward, in the person of Christ, as in the next Section shall be declared, if we adde also to this, that wee haue receiued these prophesies and predictions from a Nation that most of all other doeth hate vs, and that the same are to be seene and read in their Bibels, euen word for word, as they are in ours: if you holde

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in memory also, what inuincible proofes are alleadged before in the second Chapter, for the infallible truth and certainty of those Hebrew Scriptures: you shall finde, that hardly any thing can be imagined for manifestation of a truth before it come to passe, which God hath not obserued in fore-shewing the Messias.

The first Consideration.

AND all these considerations are touching the Iewes. There remaineth some what to bee saide of the Gentiles; who albeit they were to receiue their principall knoledge in this affaire from the Iewish Nation, to whom the Messias was first and principally promised, and from whom the Gentiles had to respect, both their Sauior, and his Apostles, as also the Scriptures for testimony and witnesse of them both: and finally, all their certaine knowledge and sound vnderstanding in the mysteries of Christ: yet had they also among themselues, some kinde of notice and fore-warning in this matter,

matter which being ioyned with that which I haue set down before of the Iewes, and examined at the light of Gods diuine Propheſies before alledged, it will make very much for confirmation of our Chriſtian verity. And therefore this laſt conſideration ſhall bee of the fore knowledge of Gentiles in this behalfe.

Chap. 2.

For better vnderſtanding whereof, it is to be noted, that beſides al knowledge of the Meſſias, that diuers gentiles might haue by the *Hebrue* ſcriptures, which (as I haue ſhewed before) were in the Greeke Language, diuers ages before Chriſt was borne, or by the inſtruction or converſation of the Iewes, with whom many Pagans did liue familiarly; there remained three waies peculiar to the gentiles, whereby they receiued ſome vnderſtanding and fore-warning of this great miſtery. The firſt was by Tradition and Writing of their Anceſtors. The ſecond by Propheſies of their owne. The third by admoniſhment of their Idols and Oracles, eſpecially, when the time of Chriſts appearance drew neere.

And for the firſt way it is euident, that as the Iewes receiued diuers things

things by succession from their fore-fathers, and they againe from Moses, and Moses from the Patriarches Iacob, Isaac, and Abraham, (who was the first man from whom that whole Nation proceeded, and in whom they were distinguished from all other people in this world:) so had the Gentiles & other Nations, their succession also of Doctrine, and monuments, euen from the beginning albeit the lower they went, the more corrupt they were, and more obscured in Diuine knowledge, by their exercise in Idolatry. So wee know, that the Romanes had their learning from the Grecians, the Grecians from the Egiptians, and the Egiptians from the Chaldeans, who were the first people that receiued instruction in diuine matters from Adam, Methusalem, Noah, and others of those first ancient Fathers.

Now then it is to bee considered, that by consent of Writers, there were three famous men that liued together in those ancient times; to witte, Abraham, who descending from Heber (as the Father and beginner of the Iewes or Hebrues) and with him Iob, and one Zoroastres, *Euseb. in Chron.*

ſtres, that were not of that Linage of Heber, but as wee call them for diſtinction ſake, eyther Heathens or Gentiles, albeit that difference was not then in vre. And of Iob, wee know by the teſtimony of his booke, that he was a moſt holy and vertuous man. Of Zoroaſtres, we know onely, that he was greatly learned, and left teſtimonies thereof vnto his poſteritie.

This Zoroaſtres liuing in Abrahams time, might (by account of Scripture) ſee or ſpeake with Noe. For Abraham was borne threeſcore yeares before Noah deceaſed. And Noe was borne aboue fiue hundred yeares before Methuſalē died, which Methuſalem had liued two hundred and forty yeares with our firſt Father Adam, and had enioyed converſation both with GOD and Angels. And thereby (no doubt) could tell many high and ſecret miſteries, eſpecially touching Chriſt, in whom all his hope for redemption of his poſterity did conſiſt. Which myſterie and hidden knowledge, it is not vnlike, but that Abraham, Iob, Zoroaſtres and others, who liued at that time with them, might receiue at the

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third hand, by Noe and his children, I meane Sem, Cham, and Iaphet, who had liued before the flood, and had seene Methusalem, which Methusalem liued (as I said before) so many yeares with Adam.

The Iewes haue a tradition that Abraham serued Sem 15. years in Chaldea.

Heere hence it is, that in the writings of Zoroastres, which are extãt or recorded by other Authors in his name, there bee found very plaine speeches of the Son of God, whom he calleth, *Secundum mentem*, the second minde. And much more is to be seene in the Writings of Hermes Trismegistus, (who liued after in Egipt, and receiued his learning from this Zoroastres) that these first Heathen Philosophers had manifest vnderstanding of this second person in Trinity, whom Hermes calleth, The first begotten sonne of God, his onely sonne, his eternall, immutable & incorruptible sonne, whose sacred name is ineffable: those are his words And after him again among the grecians, were Orpheus, Hesiodus and others, that vttered the like speeches of the Son of God: as also the Platonists, whose words and sentences were too long to repeat in this place But hee that will see them gathered toge-

together at large, let him reade either Origen against Celsus in the heathen or else S. Cyrill in his first Booke against Iulian the Apostata. And this shall suffice for this first way, whereby the Gentiles hadde vnderstanding of Christ.

For the second thing which I mentioned, is to be vnderstoode, that amongst the Gentiles, there were certaine Propheteſſes, or Women Prophets, which were called Sybilla, and signifieth in the Greeke tongue (as Lactantius gathereth) so much, as either Councellors to GOD, or Reuealers of Gods Counsaile. And these women being endued (as it seemeth) with a certaine Spirite of Prophesye, did vtter from time to time, (though in such termes as most Gentiles vnderstood them not) most wonderfull particularities of Christ to come, agreeing (as it were) wholly with the Prophets of Israell, or rather setting downe many things in more plaine & euident speeche then did the other: the one of them beginning thus her greeke meeter, in these verse wordes, *Know thy God, which is the Son of God*, &c. Another of them maketh a whole discourse of Christ in greeke verses,

Of the Sybels.

verses, called *Acrostichi*, for that the beginning of euery verse, is by some Letter appointed in order foorth of some one sentence that runneth thorow the whole. As for example, the sentence that passed through the beginning of these Verses which now we talke of, was this *Iesus, Christ, Son of God, Saviour, Crosse.* And there were so many Verses in the whole Discourse, as there are Letters in this sentence. The totall argument being of the incarnation, life, death, glory, and iudgement of the Son of God. And the last two verses of all the matter, are thus. *Hee that hath been heere described, by our Acrostick Verses; is an immortall Saviour, and a King that must suffer for our Sinnes.*

And for that these Prophesies of the Sibils, are of maruellous importance to confirme the verity of our Christian Religion, and are alledged often for that purpose, by the most graue and learned Fathers of the Primitiue Church: as for exãple, by Iustinus the Martir, in his Apology for Christians; by Origen against Celsus; by Arnobius and his Scholler Lactantius against the Gentiles; by S. Cyrill, against Iulian the Apostata:

ſtata: as Saint Auguſtine in his Booke *De ciuitate dei*: by Euſebius, and Conſtantine the Emperor, and others: I will ſay ſome-what in this place, for the authority and credite of theſe verſes, leaſt any man perhaps might imagine, (as ſome Gentiles in olde time would ſeeme to do) that they were deuiſed and inuented by Christians. And the moſt of my proofes ſhall be out of a learned Oration, written in Latine by the foreſaide Emperor, to a Counſell of Prelates in his daies: wherein he endeuoureth to ſhew the vndoubted authority of theſe Sibils Propheſies, which hee eſteemed ſo much (after diligent ſearch made for their credit and ſincerity) as they ſeeme to haue beene a great cauſe of his conſtant zeale and fauour in Christianity.

See this Orat. in Euſeb. lib. 4. cap. 32. de vita Conſt. at the ende

The firſt proofe for credite of the Sibils Verſe.

FIrſt then he ſheweth, that theſe predictions of the Sibils, could not be deuiſed or fained by Christians, or made after the time of Christ his Natiuity, for that Marcus Varro,

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a most learned Romane, who liued almost an hundred yeares before Christ, maketh mention at large of the Sibils (who in number, he saith, were tenne) and of their Writings, Countries and Ages, as also of the Writers and Authors, that before his time had left memory of them. And both he and Fenestella, (another Heathen) do affirme, that the writings of these Sibils, were gathered by the Romanes from all partes of the world (where they might bee heard of) and laid vp with diligence and great reuerence in the Capitoll, vnder the charge and custody of the High-Priest and other Officers, in such sort, as no man might see or reade them, but onely certaine Magistrates called the *Fistine*, and much lesse might any man come to falsifie or corrupt them.

The second proofe.

SEcondly hee sheweth, that *Sibilla Erithræa*, who made the former Accrostick verses of Christ, testifieth of her selfe, that she liued about sixe hundred yeares after the flood of Noe, and her Country-man Apollidorus,

dorus Erithræus, and Varro doe report, that she liued before the warre of Troy, and propheſied vnto the Iuſt. lib. 1. cap. 6. Grecians that went to that war, that Troy ſhould bee deſtroied. Which was more then a thouſand yeares before Chriſt was borne.

Cicero alſo, that was ſlaine aboue forty yeares before Chriſts natiuity, Cicero. tranſlated into Latine, the former Accroſtick verſes, as Conſtantine affirmeth, which tranſlation was to be ſeene in his workes, when Conſtantine wrote this Oration; ſo that by no meanes they could be deuiſed or brought in by Chriſtians.

The third proofe.

THirdly, hee ſheweth that the ſame Cicero, in diuers places of his workes, beſides the mention of theſe Accoſtricke verſes, inſinuateth alſo another Propheſie of Sibilla, touching a King that ſhould riſe ouer all the world, where-with himſelfe and the Romanes were greatly troubled: and therefore in one place, after a long inuectiue againſt his enemy Anthony, that wold ſeeme to giue credit to that Propheſie,

sie, or rather as Cicero doth vrge against him, would haue had the same fulfilled in Iulius Cæsar, hee concludeth thus; *Let vs deale with the Prelates of our Religion, to alleadge any one thing rather out of the Booke Sibilla, then a King, whom neither the Gods, nor yet men can suffer hereafter to bee in Rome.* Cicer. lib. 2. de diui. paulo post medium

The like Propheſie of Sibilla touching a King, is inſinuated by the ſame Cicero, in his firſt Booke of Epiſtles to Lentulus, to witte, that when the Romanes ſhould reſtore a King in Egipt by force, then ſhould enſue the vniuerſall king that ſhould bee Lord ouer Romanes and all other. Which Propheſie being much vrged by Cato the Tribune, against the reſtoring of Ptolomeus Aulates, late King of Egipt, that for his euill gouernment was expulſed by his Subiects, the matter was thought of ſuch weight by all the Romane Senate, (I meane the ſequell of the Propheſie) that whereas otherwiſe for many reſpects, they were greatly enclined to haue reſtored the ſaid Ptolomy; yet in regard of this Religion (as they called it) they changed their mindes. But what? Could they alter by this the deter-

termination of God? No truely, for soone after King Ptolomy perceiuing the Senators mindes to bee altered, fled secretly from Rome to one Gabinius, that was Gouernour of Syria, and, for fiue millions of gold that he promised him, hee was by the force of Gabinius restored; and not long after was Christ born, according to the meaning of the Sibill Prophesie.

The fourth proofe.

FOurthly, the said Emperor Constantine prooueth the authority of these Sibils verses, for that Augustus Cæsar, before our Sauior Christ was borne, had such regard of them, that he laid them vp in more streighter order then before (according as Suetonius a Heathen in this life reporteth) vnder the Altar of Apollo, in the hill Pallatine: where no man might haue the sight of them, but by speciall licence: which licence Constantine prooueth that Virgill the Poet had, for that he was in high honour with Augustus. And therefore in a certaine Eglogue or compositi-on of verses, that he made in pra-

of a young childe named Soloninus, newly borne to Asinius Pollio, Augustus great friend (or as other take it) of Marcellus a little boy, that was Nephew to Augustus by his Sister Octauia, or rather of them both, for adulation of Augustus he applieth (I say) to one or both of the young Infants the whole propheſie which hee had read in the verſes of Sibilla touching the birth of Christ, and of the peace, grace, and golden world that ſhould come with him, vppon which ſubiect he beginneth thus.

Vltima Cumæi venit
iam temporis ætas:
Magnus ab integro
ſeculorum naſcitur ordo:
iam redit & Virgo,
rediunt Saturnia regna.

Virg. Egleg. 4. Christs pre ordination.

That is, now is come the laſt age propheſied by Sibilla, called Cumæa, now commeth to bee fulfilled, the great ordinance and prouidence of GOD, appointed from the beginning of the World, (theſe were Sibilles wordes) now commeth the Virgine and the firſt golden dayes of Saturnus ſhall returne againe.

Thus much tranſlated Virgill out of Sibilla, touching the eternall de-

termination of GOD, for Christs comming into this World: as also of his mother the Virgin: and of the infinit blessings that should appeare with him. Now ensueth in the same Poet, what Sibilla had said for Christ his actuall natiuity.

Christs birth.

Iam noua progenies,
cælo demittitur alto:
Chara Deum soboles, &c.

Now a Progeny or Off-spring is sent downe from Heauen: the dearely beloued issue or child of the Gods. And note heere, that Sibilla saith plainely, *Chara dei soboles*, the dearely beloued sonne of God, and not of Gods; but that Virgill would follow the stile of his time. And thirdly hee setteth downe out of Sibilla, the effect and cause of this Son of Gods Natiuity, in this sort.

Christs cause of comming.

Te duce, si qua manent,
sceleris vestigia nostri:
Irrita perpetua,
soluent formidine terra.

That is, thou being our Leader & Captaine, the remnant of our sinnes shall be made voide, or taken away, and shall deliuer the world for euer from feare for the same.

These are Virgils words translated

(as I saide) out of Sibilla. And now consider you in reason, whither these Prophesies might bee applied (as Virgill applied them) to those poore children in Rome, or no, who died soone after the flattery of Virgill, without doing good, eyther to themselues, or to others? Albeit (perhaps) in this point, the Poet bee to be excused, in that he being not able to imagine what the Sibill should meane, made his aduantage thereof, in applying the same to the best pleasing of Augustus.

These then are the proofes which Constantine vsed for the credit and authority of the Sibill Verses. And of Sibilla Erithræa in particular, that made the Acerosticke Verses before mentioned, of Christs death and passion, he concludeth in these words: These are the things that fel frō heauen into the mind of this virgin to fore-tell. For which cause I am induced to account her blessed, whō our Sauior vouchsafed to chose for a Prophet, to denounce vnto the world his holy prouidence towards vs. And wee may consider in this whole Discourse of Constantine, for authority of these verses. First, that hee vseth

onely the Testimony of such Writers, as liued before Christ was born, or Christians once thought vppon. Secondly, that he vseth these proofes to no meaner audience then vnto a Counsell and congregation of learned men. Thirdly, that hee was an Emperour which vsed them, that is, one that had meanes to see and examine the origniall Coppies in the Romane Treasury. Fourthly, for that he had great lerned men about him, who were skilfull, and would bee diligent in the search of such an antiquity of importance; especially Lactantius, that was master to his sonne Crispus, and who most of any Author, reciteth and confirmeth the saide Sibils Verses: and Eusebius Cesarienſis, that wrote the Ecclesiasticall history, and * recorded this Oration of *Constantine* therein. And finally, we may consider, that *Constantine* was the first publike Christian Emperour, and liued within three hundred yeares after Christ, when the Records of the Romanes were yet whole to be seene. He was a religious, wise, and graue Emperor, and therefore would neuer haue bestowed so much labour, to confirme such

Lactantius.

* See *Euseb. lib. 4. cap. 32. de vita Con.*

such a thing at such a time, to such an audience, had not the matter bin of singular importance. And thus much of the second point, touching Prophets among the Gentiles.

Of the confession of Oracles, concerning Christs comming.

There remaineth onely a word or two to bee spoken of the third, which is of the confession of diuels and Oracles, concerning the comming of Christ; especially when the time of his appearance drew neare: and that they began to fore-tell his power and vertue. Wherein, as I might alledge diuers examples, recorded by the Gentiles themselues, so for that I haue beene some what long in the former points, and shall haue occasion to say more of this matter in another place heereafter, I will touch onely heere two Oracles of Apollo, concerning this matter.

The one whereof, was to a Priest of his owne, that demaunded him of true Religion and of GOD: to whom he answered thus in Greeke, *O thou vnhappy Priest, why dooest thou aske me of God, that is, the Father of all,* The first Oracle.

All things: and of this most renowned Kings decree and onely Sonne, and of the spirit that containeth all, &c. Alas, that spirit will enforce me shortly to leaue this habitation and place of Oracle.

The other Oracle was to Augustus Cæsar, euen about the very time that Christ was ready to appeare in the flesh. For whereas the said Emperor now drawing into age, would needs go to Delphos, & there learne of Apollo, who should raigne after him, and what should become of things when he was dead: to which demaund, Apollo for a great space would make no answere, notwithstanding Augustus had bene very liberall in making the great Sacrifice called *Acco'ombe*. But in the ende, when the Emperor began to iterate his sacrifice againe, and to be instant for an answere, Apollo (as it were enforced) vttred these strange words vnto him. An Hebrue Childe that ru'eth ouer the blessed Gods, commandeth me to leaue this habitation, and out of hand to get me to hel. But yet do you depart in si'ence fro our Altars.

The second Oracle.

Thus much was Apollo inforced to vtter of his owne misery, and of the

the comming of the Hebrew Boy that should put him to banishment. But yet the deceitfull spirit, to hold still his credite, would not haue the matter reuealed to many. Whereyppon Augustus falling into a great musing with himselfe, what this answer might import; returned to Rome, and builded there an Altar in the capitole, with this latine inscription (as Nicephorus affirmeth, *Ara primogeniti Dei*: The Altar of Gods first begotten Sonne.

Thus then haue I declared, how that the comming of Gods Son into the world, was fore-tolde both to Iew and Gentile, by all meanes that possibly in reason might be deuised: that is, by prophesies, signes, figures, ceremonies, traditions, and by the confession of diuels themselues. Not onely that his comming was foretolde, but also, why and for what cause he was for to come; that is, to bee the onely Sauiour of the world: to die for the sinnes of all men: to ordaine a new Law, and more perfect Common-wealth. How also he was come; to witte, in mans flesh, in likenesse of sinne, in pouerty, and humility. The time likewise of his

The conclusion of this first section.

appearance was prefigured, together with the manner of his birth, life, actions, death resurrection, and ascension. And finally, nothing can bee more desired for the fore-knowledge of any one thing to come, then was deliuered and vttered concerning the Messias, before that euer Christ or Christians were talked of in the world. Now then remaineth it to consider and examine, whether these particularities, fore-tolde so long ago of the Messias to come, doe agree in Christ whom we acknowledge for the true Messias. And this shall bee the subiect or argument of all the rest of our speech in this Chapter.

The argument of the two sections following.

How the former predictions were fulfilled in our Saviour Christ, at his being vpon earth.

Sect. 2.

ALbeit in the points before mentioned, which are to be fulfilled in the Messias at his comming, we haue some controuersie & disagreement with the Iew, as hath been shewed, yet our principal contention in the all is with the Gentiles & hea-

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the, that beleeued no Scriptures. For in diuers of the former Articles, the Iew standeth with vs, and for vs, and offereth his life in defence therof, as far forth as if he were a Christian. In so much as the Gentile oftentimes is inforced to maruaile, when he seeth a people so extremely bent one against another, as the Iewes are against Christians: and yet do stand so peremptorily in defence of those very principles, which are the proper causes of their disagreement.

But thereunto the Iew maketh answer, that this disagreement from vs, is in the application of those principles. For that in no wise he will allow, that they were or may be verified in Iesus. And heerein he standeth against vs, much more obstinately then doth the Gentile. For that the Gentile, as soone as he commeth once to vnderstand and beleeue the Prophesies of Scripture, he maketh no doubt of difficulty in the application thereof: for that hee seeth the same most euidently fulfilled in our Sauiour Christ. Which is the cause, that few or no Gentiles since Christ his appearance, haue come to bee Iewes, but that presently also they

passed ouer to be Christians.

But the Iew by no meanes will bee moued to yeeld, albeit he haue neyther Scripture, nor reason, or probability for his defence. Which among other things, is a very great argument to proone, that Iesus was the true Messias indeed, seeing that among the markes of the true Messias set downe by Gods Prophets, that was one: that he should bee refused of the Iewish Nation. Heere-hence are those wordes of the Holy Ghost so long before vttered: The Stone which the builders refused, is made the head stone of the Corner, this is done by God, and it is maruellous in our eies. Heere hence is that great complaint of Esay, touching the incredulity & obstinacy of his people, against their Messias at his coming, Moses also long before Esay, expressed most effectually.

It maketh then, not a little for our cause (gentle reader) that the Iewish Nation is so wilfully bent against vs, and that they refused Christ so peremptorily at his being among them. For whomsoeuer that Nation should receiue and acknowledge, it were a great

great argument by scripture, that he were not indeede the true Messias. But yet to demonstrate to the world, what little shew of reason they haue in standing thus against their owne saluation, and in refusing Christ, as they doe: I will in as great breuity as I may, runne ouer the chiefe pointes that passed at his being vpon earth, & thereby examine by the testimonies of his greatest enemies, whether the fore-saide Prophesies, and all other signes, which haue beene from the beginning, to foretell vnto vs the true Messias, were fulfilled in him and his actions, or no.

The diuision of this Section in to foure cõsiderations.

And for that the matters are many and diuers, that will come heerein to be handled, I will for order sake, reduce all to foure considerations: Whereof the first shall be, touching the time fore-prophesied of the comming of the Messias, and whether the same agreed with Christs Nativity or no. The second shall bee of diuers particulars that passed in Christs incarnation birth, circumcision, and other accidents, vntill the time that he began to preach. The third shall bee of his life, conuersation, miracles, and doctrine. The fourth & last, shall bee of his passion, death,

death resurrection, and ascension. In all which (as I saide before) I will vse no one Author or Testimony of our owne side, for approouing any thing that is in controuersie between vs: but all shall passe by triall, eyther of their owne Scriptures, or of manifest force and consequence of reason, or else by expresse record of our professed enemies.

The first Consideration.

FOR the first then, concerning the time, which is the principal and head of al the rest; it is to bee noted, that by consent of all Writers, both Pagan, Iewish, and Christian, IESVS (whom wee beleeue & confesse to bee true CHRIST) was borne the twenty fiue day of December, in the ende of the forty and one yeare of the reigne of the Emperour Augustus Cæsar, which was fifteene yeares before his reigne ended. Also in the beginning of the thirty three yeare of Herods reigne in Iury, which was foure yeares and more before his death. And from the beginning of the World, as some account, foure thousand, one hundred

See Euseb. in Chron.

dted and ninety nine. And as others do account, foure thousand, foure-score and nine: for that in this point betweene the Hebrewes & the Grecians, there is a difference of some little more then an hundred yeares, concerning their reckoning.

The state of the World at Christs Nativity, was this. The three Monarchies of the Assirians, Persians, and Grecians were past ouer, and ended: and the Romanes were entred into the fourth, that was greater then any of the rest, according to the Prophesie of Daniel, fiue hundred yeares before *Octauius Cæsar*, (surnamed Augustus) after fiue ciuill warres by himselfe waged, and after infinite broiles & bloud shed in the World, raigned peaceably alone for many yeares together: and in token of an vniuersall peace ouer all the earth, he caused the Temple gate of Janus to bee shut, according to the custome of the Romanes in such cases: albeit this had happened but twice before, from the building of Rome vnto that time. And the very same day that Christ was borne in Iury, Augustus commaunded in Rome (as afterward was obserued) that Daniel 2.

that no man should call him Lord, thereby to signifie the free liberty, rest, ioy, and security, wherein all men were after so long miseries, which by continuall war, the world had sustained.

The first proofe.

By this wee gather first, that this time of Christs birth, agreed exactly with the Prophesie so long before set downe by Daniel, (who lived in the first Monarchy) that after his time there should bee three Monarchies more, and the last biggest of all: at whose appearing, the Messias should come, and builde vp Gods Kingdome throughout the World.

The second proofe.

Secondly, we see that fulfilled, which Esay the Prophet, aboue an hundred yeares before Daniel, foretold, that at the comming of Christ, *People should sit in the beauty of peace.* And againe, *there should bee no ende of peace.* And yet further, *Hee shall bee Prince of peace.* And King Dauid long before him againe: *In his daies there shall arise iustice and abundance of peace.* Which thing, though especially it be to bee vnderstood of the internall peace & tranquility of our mindes and soules: yet considering

Psal. 71.

that

that externall peace also was necessary for a time, for the quiet planting and publishing of Christs Gospell, & seeing that the same was brought to passe most miraculously vppon the suddaine, when in reason men might least expect the same, for the infinite wars wherein the world a little before had bin; and by reason of the Romane Monarchy so freshly established: (which in their beginnings are wont to be troublesome:) this peace (I say) cannot bee but a great argument, that this was the proper time of the Messias his comming. And thus much for the state of the world in generall.

And now for the particular state of Iury at Iesus natiuity, thus it was, according as Iosephus the Iew (who was borne within fiue yeares after Christ passion) describeth the same. One Herod a stranger, whose father called Antipater, came out of Idumæa, was risen to acquaintance and fauour with the Romanes, partly by his saide fathers meanes, who was (as Iosephus words are) *a well monied man, industrious, and factious*; and partly by his owne diligence and ambition, beeing of himselfe both witty, The third proofe.

witty, beautifull, and of excellent rare qualities By which commendations he came at length to marry the Daughter of Hircanus, King of Iury, that was descended lineally of the house of Dauid, and Tribe of Iuda And by this marriage, obtained of his Father in law to bee Gouernour of the Prouince of Galily vnder him. But Hircanus afterwards falling into the hands of the Parthians, they carried him into Parthia. Herod ranne away to Rome, & thereby the speciall helpe and fauour of Anthony, that ruled in company together with Octauius, hee obtained to be created King of Iury, without any title or interest in the world For that not onely his said Father in law Hircanus was yet aliue in Parthia, but also his younger brother Aristobulus, and three of his sonnes, named Antigonus, Alexander, and Aristobulus, and diuers other of the blood royall in Iury.

Herod then hauing procured by these meanes to be King of Iury; procured first to haue in his hands the fore-said King Hircanus, and so put him to death, he also brought to the same end his younger brother Aristo-

Aristobulus, and his three sons likewise. He put to death also his owne Wife Mariamnes, that was King Hircanus Daughter, as also Also Alexandra her Mother: and soone after two of his owne sonnes, which he had by the said Mariamnes, for that they were of the bloud royal of Iuda. And a little after that again, hee put to death his third sonne named Antipater. He caused also to be slaine at one time, forty of the cheefest Noble men of the Tribe of Iuda. And as Philo the Iew writeth, (that liued at the same time with him) hee put to death all the *Sanhedren*, that is, the seuenty and two Senators of the Tribe of Iuda, that ruled the people. Hee killed the chiefe of the Sect of the Pharisies. He burned the Genealogies of all the Kings and Princes of the house of Iuda: and caused one Nicholaus Damascenus an Historiographer that was his seruant, to draw out a Pedegree from him and his line, as though he had descended from the ancient Kings of Iuda.

Lib. 15. ca. 1. Philo lib. de tempore.

He translated the High-Priesthood and solde it to strangers. And finally hee so raced, dispersed, and mangled the house of Iuda: as no

one

one iote of gouernement, dignity, or principality remained therein. And when he had done all this, then was Iesus of the same house and line of Iuda, borne in Bethleem, the proper Citty of Dauid, which Dauid was the founder and first Author of Regality in Iuda.

Now then, consider the Prophesie of Iacob, concerning the particular time of Christs appearance, almost two thousand yeares before these things fell out. *Come hether my Children* (said he) *that I may tell you the things which are to happen in the latter daies, &c. The Scepter shall not be taken from Iuda, vntill hee come who is to be sent: and he shall be the expectation of Nations.* Which Prophesie, that it was fulfilled now at Christs Natiuity, when Herod had extinguished all gouernment in Iuda, no man can deny, that will acknoledge the things set downe before, which are recorded by writers both of that time, and of the Iewish Nation and Religion themselues.

And that it neuer was fulfilled from Dauids daies, (who began the gouernment of the house of Iuda) vntill this time, appeareth plainly by all

all Histories and Records both Diuine and prophane. For that from Dauid (who was the first King) vnto Zedechias that was the last, and died in the captiuity of Babilon, the Scripture sheweth how al the Kings descended from the house of Iuda. And during the time of their captiuity in Babilon (which was seauenty yeares) the Iewes were alwaies permitted to choose themselues a Gouernour of the house of Iuda, whom they called *Resch galuta*. 1 Reg. 19. 4 Reg. 20. Ieremy 47

And after their deliuery from Babilon, Zorobabel was their Captaine of the same Tribe; and so others after him, vntill you come to the Macchabees, who were both Captaines and Priests: for that they were by the Mothers side, of the Tribe of Iuda, and by the Fathers side, of the Tribe of Leui, as Rabbi Kimhi holdeth. And from these men downe to Hircanus and Aristobulus whom Herod slew, there continued still the same line, as Iosephus declareth. So that by this Prophesie it is euident, that Iesus was borne at the proper time appointed for the Messias, whē there was neyther King nor Captain, nor high Priest, nor counseller,

nor

not any one Gouernor of the house and Tribe of Iuda left in Iury.

The fourth proofe.

Another Propheſie there is, no leſſe euident then the former, wherin it is affirmed, that the Meſſias ſhold come before the ſecond Temple of Ieruſalem (that was builded by Zorobabell after the Iewes were returned from their captiuity in Babilon) ſhould bee deſtroied by the Romanes. For better vnderſtanding whereof, it is to bee noted, that the Temple of Ieruſalem was builded twice; firſt by Salomon, which laſted about foure hundred and forty two yeares, and then it was burned and deſtroied by Nabuchodonozer king of Babilon. Wherefore about ſeuenty yeares after, it was builded againe by Zorobabell, who reduced the Iewes from *Babilon*, & ſo it continued, vntill it was deſtroied the ſecond time by Titus, Son to Veſpaſian the Romane Emperor, about forty and ſixe yeares after our Sauiour Chriſt his aſcenſion. At what time it had laſted from Zorobabell almoſt ſixe hundred yeares: and from Salomon, aboue a thouſand.

3 Reg. 6, 7
2 Chron. 3.
Euſeb. in Chron.
Clem. lib. 1. ſtrom.
4 Reg. 25.
1 Eſd. 1, 3, 4

And in the time of the ſecond building, the people of Iſrael were poore

poore & much afflicted in respect of their late banishment (though much assisted to this worke by the liberaty and munificency of Darius King of Babilon) so was the building and work-manship of this second Temple, nothing comparable for excellency to the first, which was builded by Salomon, when the Iewes were in the flower of their glory and riches. 1 Esd. 5, & 6.

This testifieth Aggæus the Prophet, who was one of the builders, and he testifieth the same to Zorobabel, and to the rest of those that were with him, by Gods owne appointment in these words. 1 Esd. 5.

The word of God was made to Aggæus the Prophet. Tell Zorobabell the sonne of Salathiell, Captaine of Iuda, and Iesus the sonne of Iosedech High Priest, and the rest of the people. Who is there left of you that saw this temple in his first glory? (before our transmigation) and what say you to this which now we see? Is it not in our eies, as though it were not at all? That is, Is it not as though it were a thing of nothing, in comparison of the former Temple, which Salomon builded? Aggæus 2.

Thus saith Aggæus by Gods commission of the materiall building of the

the second Temple. And yet to comfort the Iewes withall, he was commanded presently in the same chapter to say thus; *Comfort thy selfe Zorobabell, and comfort thy selfe Iesu, thou sonne of Iosedech High-Priest, and comfort your selues all yee people of the earth, saieth the Lord God of Hosts.* Doe ye the things which I couenanted with you, when ye came forth of the land of Egipt, and feare not, for that my Spirit shall bee among you. Thus saith the Lord God of Hostes, a little time yet remaineth, when I shall moue both heauen and earth, both sea & land, with all Countries in the world. And then shall come, the *desired of all Nations.* And I will fill his house (or temple) with glory, saith the lord of hosts. Silver is mine, and gold is mine, saith the Lord God of Hosts: great shall be the glory of this last house or temple, more then of the first, saieth the Lord God of Hostes. Hetherto are the words of GOD by Aggæus, and the often repitition of the LORD GOD of Hosts, is to signifie the certainty and great weight of the matter promised. Now consider then, that whereas God had said immediatly before,

Aggæus 2.

that this second Temple was nothing in respect of the first, for pomp and riches of the materiall building, which the olde men in the Booke of Esdras doe testifie by their weeping, (when they saw this second, and remembred the first) yet now GOD saith, that *Gold and siluer is his owne,* (as though hee made no account of the aboundance thereof in the former Temple, or of the want of the same in this) and that notwithstanding in powerty of the second building, yet *shall it bee fulfilled and replenished with glory,* & that in such sort, *as it shall farre passe in glory the former*; and that shall be, (as both heere is expressed, and other where most plainely) by the comming of our Sauiour Christ into the second Temple, which shal bee a greater dignity, then any dignity whatsoeuer was found in the first building of Salomons Temple. 1 Es. 3.

Concerning which point, it is to be considered, that the learned Iewes, besides the materiall difference of building before mentioned, doe note fiue things of great importance to haue beene wanting in the second Temple, which were in the first. To wit, Luk 1, 2, 19 Math. 21, 26, &c.

wit, The fire ſent from Heauen to burne the Holocauſtes; The glorie of God (or Angels) appearing among the Images of Cherubins that ſtood in the Temple; The manifeſt inſpiration of Gods Spirit vpon Prophets (for that Propheſie failed in the ſecond Temple;) The preſence of the Arke; and laſt of all *Vrim* and *Thummim*. All which great wants and differences, notwithſtanding GOD ſaieth as you ſee, that the glory of this ſecond Temple, ſhall be much greater then the firſt, by the comming of Chriſt into the ſame. Which thing, Malachy that liued at the ſame day when the ſecond Temple was in building, confirmeth more expreſſely in theſe words. *Behold, I ſend mine Angell, and*

Mal. 3. *he ſhall prepare the way before my face. And ſtraight after ſhall come to this Temple, the Lord or Ruler whom yee ſeeke, and the* MESSENGER OF THE

Math. 11. *TESTAMENT whom yee deſire. Behold, hee commeth, ſaith the Lord of Hoaſts, and who can imagine the day of his comming? Or who can ſtand or abide to ſee him? For he ſhall bee as a purging fire, &c.*

By all which is made euident, that

Chriſt

Christ must come & appeare in the second Temple before it be destroied (as Iesus did) and therefore he cannot be now to come, seeing the saide Temple was destroied aboue one thousand and fiue hundered yeares past by the Romanes, as hath beene saide. When destruction and finall desolation, was prophesied by Daniell, to ensue soone after the birth and passion of Christ, in these words. *After sixty and two Hebdomades, Christ shall be slaine: and a people with their Captaine to come, shall destroy the City, and the Sanctuary, and the ende thereof shal be vastity or spoile. And after the warre ended, there shall ensue the appointed desolation.* Which prophesie to haue fallen out litterally, about 40 yeares after Iesus was put to death, when Ierusalem was destroied, and the Temple ouer-throwne by Titus, the story of Iosephus that learned Iew, who was Captaine againſt Titus in that war, doth manifestly and at large declare. Dan. 9. *Ioseph. de bel. Iuda* 10. *li.* 6

And for that we haue made mention here of Daniels Prophesie concerning the particular time of Christ his comming, and of his Death, which confirmeth the purpose wee The fifth proofe.

create so perspiciously, as nothing can be said more euident, it shall not bee amisse to examine the same before we passe any further. For better conceiuing whereof, it is to bee vnderstood, that this Greeke word *Hebdomada* (signifieth seauen) doth sometime import a Weeke or seauen daies, according to our common vse, and then it is called in Scripture, *Hebdomada dierum*, a weeke of daies, as in Daniel, the tenth chapter, and the second verse, where the Prophet saith of himselfe, that he did mourne three weekes of daies. But at other times it signifieth the space of seauen yeares, and is called in Scripture *Hebdomada annorum*, a Weeke of yeares. As in Leuiticus, where it is saide; *Thou shalt number vnto thee seauen weekes of yeares, that is, seauen times seauen, which make forty and nine yeares.*

Two kindes of weekes.

Now then it is certaine, that Daniel in the Propheſie before alleged, where hee assigneth sixty two weekes to the time of Christs death, could not meane weeks of daies, for that hee appointeth onely seauen weeks, to the rebuilding of the Citty of Ierusalem, of the Temple, and of

of the waies about; which were not ended but in forty and nine yeares after, as may bee gathered by the Booke of Esdras, which forty nine weekes do make iust seauen weekes of yeares. And therfore it is certaine, Lib.1.2. that such Hebdomades of yeares, are meant here by Daniel in all the prophesie.

First then, when the Angell came to comfort him, and to open vnto him secrets for the time to come, hee saide these words: *Marke my speech, and vnderstand the vision. The seuenty Hebdomades or weekes are shortened, (or hastened) vppon thy people and vpon thy holy Citty: to the ende that preuarication and sinne may take an ende, and iniquity be blotted out, and euerlasting iustice be brought in place thereof: to the ende that visions and Prophesies may bee fulfilled, and the Holy of Holies may bee annointed.* Dan.9.

In which words, it seemeth that the Angell did allude by naming seuenty, vnto the seauenty yeares of captiuity, prophesied by Ieremy, after Ier.25,28. which ended, the people should be deliuered from their temporall bondage in Babilon. And therefore Daniel now beeing in that peace, and

perceiuing the same time to bee expired, praied to God with great instance, to fulfill his promise made by Ieremy. Whereto the Angell aunswered, that it should be done. And as after the expiration of 70. yeares, God was now to deliuer them from the bodily captiuity of Babilon; so was hee also after seauenty Hebdomades more, to deliuer them from bondage of sinne and preuarication, and that by the annointed MESSIAS, which is indeed, *The Holy of Holies.*

This (I say) may be the reason of naming seuenty Hebdomades, thereby to allude to the number of the 70. yeares of the Babylonicall seruitude. For that immediatly after, the Angell appointeth the whole exact number to bee threescore and nine Hebdomades, that is, seauen to the building of the City and Temple, & sixty two from that to the death of Christ in these words. Know thou & marke, that from the end of this speech, to the time that *Ierusalem* shal be builded, & vnto Christ the Captaine, there shall be Hebdomades seuen, & Hebdomades sixty two, and the streetes and wals (of Ierusalem) shall

Daniel 9.

shall be builded againe, though with much difficulty of the times: and after sixty & two Hebdomades, Christ shall be slaine. And the people that shall deny him, shall not be his, &c. And then vnto consumation & end, shall perseuere desolation.

Now then, if we put these yeares together, which are here mentioned by Daniell: that is, first the seauen Hebdomades, which made fortie and nine yeares, and then the three-score and two, from the restauration of Ierusalem, which made foure hundred, thirty and foure more, we shall finde the whole number to bee foure hundred, and eighty three yeares. Which being begun from the sixt yeare of Titus, as some will, (for that hee first determined the Iewes reduction) or from the second year of *Darius*, as others will, for that hee confirmed and put the same in execution, or from the twenty yeare of the said Darius, for that then he made a new Edict in the fauour of Nehemias, and sent him into Iury, euery way they will end in the reign of Herod & Augustus, vnder whom Christ was borne, or in the Reigne of Tiberius Cæsar, vnder whom he

suffred. And by no interpretation in the world, can be auoided, but that this time appointed by Daniell is now out, aboue one thousand & fiue hundred yeares past, while yet the Temple stood, and was not put to desolation. And therefore of necessity, Christ must be come about that time, and neuer more hereafter to be looked for.

The sixt proofe.

The traditions and obseruations of the olde Iewes themselues, doe miraculously confirme this beleefe of ours, for that they all did runne to this one point, that about the time of Augustus his reigne (wherein Iesus was borne) the Messias should appeare. It is often repeated in the Thalmud, that one Elyas left this tradition, that the world should endure sixe thousand yeares; that is, two thousand before the Law of Moses, two thousand vnder the same Law, and two thousand after that, vnder the Messias. Which last two thousand yeares, by all computation, could not begin much from the birth of Iesus. And the Rabbines a great while agone, complained in their Thalmud, that there seemed to them in those daies, seuen hundred

dred and fourteene yeares past, since Christ by the Scripture should haue appeared; and therfore they do marualle why God so long deferreth the same.

Another obseruation they named vpon the words of Esay, *Paranlus natus est nobis*, a little childe is borne vnto vs. In which words, for that they finde the Hebrew Letter *Mem*, to be shut in the middest of a word, (which is strange in that tongue. for that *Mem* is wont to bee open in the middest of words, and shut onely in the ende) they gather many secrets. And among other, that seeing *Mem* signifieth fixe hundred yeares, so long it shold be after Esay, vntill the time of Christ Which account of theirs falleth out so iust, that if you reckon the yeares from Achaz King of Iuda, in whose time Esay spake these words vntill the time of King Herod vnder whom Christ was borne, you shall perceiue the number to faile in little or nothing. Esay 9. Esay 7. Math. 2.

A much like obseruation hath Rabbi Moses, the sonne of Maimon, (whom the Iewes doe holde in extreame great reuerence, calling him *The Doctor of Iustice*) in his Epistle

to his Country-men in Affrica concerning the time of Christs appearance, which he thinketh to be past, according to the Scriptures, aboue a thousand yeares in his daies, (he liued about the yeare of Christ, one thousand, one hundred & forty) but that God deferreth his manifestation for their sinnes.

Rabbi Iosue Ben. Leui, in Thal. Tract. Sanhed. cap. helec.

To which purpose also, appertaineth the Narration of one Elias, as Rabbi Iosue reporteth it in the *Thalmud*, that the Messias was to be born indeed, according to the Scripture, before the destruction of the second Temple; for that Esay saieth of the Sinagogue, *Before she was with childe, she brought foorth: and before the griefe of trauaile came shee was deliuered of a man-childe.* That is, saith hee, before the Synagogue was afflicted and put to desolation by the Romanes, shee brought foorth the Messias. But yet (saith he) this Messias for our sinnes, doeth hide himselfe for a time in the Sea, and other desert places, vntill wee be worthy of his comming. To the like effect is the obseruation of the *Thalmud* it selfe, and of diuers Rabbines therin, concerning the wicked man-

Esay 66.

ners

ners of men that should be at Christ his appearance vpon earth, of whom they doe pronounce these wordes: The wise-men in Israel shall bee extinguished, the lerning of our Scribes and Pharisies shall be putrified: the Schooles of Diuinity shall be Stewes at that time. Which thing Iosephus that liued in the same age with our Sauiour Christ, affirmeth to be fulfilled in the time of Herod: insomuch that if the Romanes had not destroied them, without doubt (saith he) either the earth would haue opened and swallowed them downe, or else fire from heauen would haue consumed them.

All then runneth to this end, both by Scripture, tradition, obseruation, and instinct of God himselfe: that about Herods time the true Messias should be borne. And heereof came that common and publike fame that is recorded by Tacitus Suetonius, and Iosephus, (which was also written in open sight, vpon the chiefest tower of the Citty of Jerusalem) that out of Iury should arise, *A generall Lord of the vniuersall Worlde.* Which Prophesie, as the Romanes eyther contemned, or turned another

The seuēth proofe. *Foreboding.*

Tacit lib. 12, Sueton. in vita vesp. Ioseph de Bel. Iudai lib. 7. cap. 12.

ther way, applying the same afterward to the Emperour Vespasion, so the Iewes vnderstood it of their Messias, and Herod feared the matter greatly: and for that was so watchfull to extinguish the line of Dauid, as hath beene already shewed.

Heereof also it did proceede, that the Magi, or wise-men of the East, attended so diligently about that time to expect the starre that Balaam had promised at the comming of this King.

The eight proofe.

Heere-hence also it was, that the whole people of Iury remained so attent at this time, more then euer before or since, in expecting the Messias. Whereupon, so soone as euer they heard of Iohn Baptist in the Desert, they runne vnto him asking if he were Christ? As afterward also they flocked to Iesus, demanding, *Art thou he which is to come, or do we expect another?* Which wordes import the great expectation wherein that people remained in those daies. Neither wanted that expectation in the chiefe Gouernors themselues, as may appeare by that speech of theirs to Iesus; *How long wilt thou kill vs* (with this expectation) *If thou bee Christ,*

Christ, tell vs plainly.

Of which fame, expectation, and greedy desire of the people, diuers deceiuers tooke occasion to call thē-selues the Messias in those daies, and the people followed them presently: which thing had not happened in any age before. And among other, there is named one Iudas Gaulonites, or Galilæus (as S. Luke calleth him) and another Iudas the sonne of Ezechias, both of them very wicked and licentious fellowes. One also called Antonges, a shepheard, and two other, named Theudas and Egiptus, most notable deceiuers. And aboue all, there was one Barcozbam, who (as the Thalmud affirmeth) for thirty yeares together was receiued for the Messias, by the Rabbines themselues, vntill at last they slew him, for that he was not able to deliuer them from the Romanes. Diuers false Christs did rise in Iury.

Which facility in the people when Herod saw, hee caused Nicholaus Damascenus (as I noted before) to deuise a pedigree for him, from the ancientest Kings of Iuda, and so he as well as other, tooke vppon him to be the Messias, whom diuers carnall Iewes that expected the Messias to bee a magnificent King, as Herod

was,

was, would seeme to beleeue and di-
vulgate abroad, and thereof in the
Gospell, they are thought to haue
Math.22. beene called *Herodiani*, that is, Hero-
Marke 4.12 dians or followers of Herod, who
came to tempt christ, with the Scribes
and Pharisies.

Wherefore to conclude at length,
this weighty point at the time of
Christ his appearing: seeing that a-
bout the birth of Iesus vnder Herods
Reigne, there concurred so many
signes and arguments together: as
the generall peace of the Romane
Empire, the defection of the lyne
and regiment of Iuda, the open de-
cay of the second Temple, the iust
calculation of Daniels Hebdoma-
des, the attestation of Oracles, the
obseruation of Rabbines, the pub-
like fame and expectation of all the
Iewes, together with the palpable
experience of more then fifteene
hundred yeares past, since Iesus ap-
peared, wherein wee see the Iewish
people in vaine doe expect another
Messias, they being dispersed ouer
all the World, without Temple, Law,
Sacrifice, Prophet, or promise for
their redemption (which neuer hap-
ned vnto them till after Iesus death,
for that in all other their bannish-
ments,

ments, captiuities, & afflictions, they had some Prophesie, consolation, or promise of their deliuery.) These things all (I say) considered and put together, wee may most vndoubtfully and assuredly conclude, that Iesus was borne at the iust time appointed, and fore-tolde by the Spirit of God, and consequently, that he onely was the true Messias and Sauiour of the world, which yet shall better appeare by examination of other things that are to follow.

The second Consideration.

NOw in the second consideration, there are to bee weighed these points following: the lyne & stocke of Iesus, his manner of conception, the place of his birth, his circumcision and name, his adoration by the Magi, his preseruation in the temple, and his flight to Egipt. Christ his birth.

For his lyne and stocke, there was neuer man denied or doubted, but that Iesus was directly of the Trybe of Iuda, and descended linneally by his Mother, of the peculiar house of Dauid, (according as it was fore-tolde Iesus lyne. Psalm. 80. 3 Reg. 7.

tolde that the Messias should doe)
Esay 11. which is prooued most clearely by
Math. 1. the two Genealogies pedegrees,
sette downe by S. Mathew and Saint
Luke, of the blessed Virgins whole
descent, from Dauid to Ioseph, that
was of the same Tribe and kindred
with her. And it is confirmed by
their repairing to Bethleem (when
Proclamation was made by Cyreni-
us, in Augustus name, that euery
person should repaire to the head-
Citty of their Tribe and family, to
be cessed (or their Tribute) seeing
that Bethleem was the proper City
onely of them that were of the house
2 Reg. 2. and lyne of Dauid: for that King
1 Reg. 17. Dauid was borne therein. And fi-
nally, it is euident by that the Scribes
and Pharisies, who obiected matters
of much lesse importance then this
against Iesus, (as that he was a Car-
penters sonne, therby to debase him
for his powerty) yet neuer obiected
Math 13. they against him, that hee was not
Luke 6. of the house of Dauid, which they
would neuer haue omitted, if they
might haue done it with any colour: for that it would haue weighed
more against them then all the rest:
and would in one word haue dispar-
ched

ched the whole controuersie. Nay, I adde further, that it remaineth registred in the Iewes Thalmud it self, that *Iesus of Nazareth crucified, was of the blood royall from Zorobabell of the house of Dauid.*

For the manner of his conception, and the message or annunciation made vnto his mother by the Angel, albeit it depend principally vppon the relation and credite of the Virgine herselfe, who onely was priuy thereunto, and vpon the testimony of Ioseph, to whom it was reuealed by the same Angell afterward, yet he that shal consider the circumstances of the thing it selfe; as first, the simplicity of both the reporters, then how that it is not vnlikely, that Ioseph being iust (as hee is described) would haue concealed a thing so much against himselfe, and against the law, if he had not some way bin assured of the truth.

The maner of his conception. Luke 1.

Math 1.

Thirdly, the innocent age of the blessed Virgine, who was not past fourteene yeares olde at that time, as S. Augustine and other ancient Fathers do prooue by manifest arguments. All these thinges I say, doe make it approbable, that shee would inuent

inuent such a matter of herselfe. And finally, the strange Prophesie which she vttered in her Canticle of *Magnificat*, and which we see now fulfilled (albeit at that time very vnlikely) to wit, That all generations should call her blessed. These circumstances, he that shall consider them, cannot but see that the matter must needs be true.

The maner of Iesus nativity.

And as for the kinde and manner of his Natiuity, most manifest it is by Scripture, that the Messias was appointed to bee borne of a Virgine, for so saith Esay plainely. *Behold, a Virgine shall conceiue, and bring forth a Sonne.* And Esay appointeth this to King Achaz for a wonderfull and a strange signe from God, which hee could not haue done in reason, if the Hebrue word in that place, might haue signified a young woman only, (as some latter Rabbines will affirm) or that it is no signe or strange thing, but very common and ordinary for young women to conceiue and bring forth Children. Wherefore, the Septuagint doe very well translate it in Greek by the proper name Virgine, and so did also the elder Iewes vnderstand it, as Rabbi Sme-

Esay 7.

on well noteth. And Rabbi Moſes Hadarſan, of ſingular credite with the Iewes, vpon thoſe words of the Pſalmes; *Truth ſhall bud foorth of the earth, &c.* ſaith thus: Heere Rabbi Ioden noteth, that it is not ſaide, *Truth ſhall be ingendred of the earth*, but *Truth ſhall bud foorth*. To ſignifie thereby, that the Meſſias (who is meant by the word *Truth*) ſhall not be begotten (as other men are) in carnall copulation. Thus farre Rabbi Moſes, who in another place, that is, vppon the twenty and fiue Chapter of Geneſis, alleadgeth Rabbi Berachias to be of the ſame opinion; and to proeue it out of the hundred and ninth Pſalme, and the fourth verſe.

Rab Moſes. Hadar in Pſ. 14. *ver.* 12.

The ſame is proeued alſo in the plaine words of the Prophet Ieremy: *God hath created a new thing vppon earth: a woman ſhall inuiron (or incloſe) a man.* That is, ſhee ſhall incloſe him in her wombe, and bring him foorth after a new and ſtrange manner, without generation of man. And finally, Rabbi Hacadoſch prooueth by Cabala out of many places of Scripture, not onely that the mother of the Meſſias ſhall be a Virgin, but

but also that her name shal be *Mary*. All the tenne Sibils in like manner (according as Betulius setteth on their Propheſies) doe make ſpecial mention of the Mother of the Meſsias, that ſhe ſhould be a moſt pure & holy Virgine: ſo that this matter was reuealed very clearely, both to Iew and Gentile, before it came to paſſe. And Clemens Alexandrinus writeth, that Simon Magus, to the end he might not ſeeme inferiour to Ieſus in this point, fained that he was alſo borne of a Virgine, as Ieſus was.

The place appointed for the birth of the Meſsias.

That Bethleem where Chriſt was borne, was the peculiar place preordained by GOD for the birth of the Meſsias, the Prophet Michæus foretold plainly, when he vttered diuers ages before Chriſt was incarnate, theſe words: And thou Bethleem Ephrata art but a little one (in reſpect of thouſands in Iuda) and yet ſhall there come foorth of thee, one that ſhall be the Ruler of Iſrael: and his comming foorth is from the beginning, and from the daies of ETERNITY. By which words it plainely expreſſed, that albeit Bethleem were but a little poore Towne,

Mich. 5.

(as

(as indeed it was, in comparison of many other in Iuda:) yet therein should bee borne temporally that Gouernor of Israel, whose diuine birth, was before the worlds foundation and from all eternity. And so do interpret this place, both Ionathan Benuziell the great Author of the Chaldy Paraphrase, (who died twenty eight yeares before our Sauiour Christ was borne) and also Rab, Selomoth and Hacedosch, in their Commentaries vpon this place of Michæas.

The same thing fore-tolde Dauid of Euphrata, or Bethleem, (for both names doe signifie one thing, as appeareth by the former place of Michæas, and other) when talking of the Messias, and being desirous to know where hee should bee borne, Genesis 35. and 48. Psal. 131. saith: *I will not goe into the Tabernacle of my Houſe, nor into my Bedde: nor will I giue mine eies sleepe, nor rest vnto the Temples of my head, vntill I finde out the place that is appointed for my LORD: the Tabernacle (or houſe) for the God of Iacob.* And then the mystery being reuealed vnto him, hee saith presently, *Beholde, wee haue heard of it (now) in Ephrata (or Beth-*

Bethleem) *wee haue found it out in the fields of wood.* And to shew how hee reuerenced the place for this cause, hee addeth immediately; *we will adore in the place where his feet haue stood.* Whereby hee fore-prophesieth, not onely the adoration vsed after in that place vnto Iesus by the Magi, or three Kings of the East, but also of all other adoration vsed in the same place in the memory of Iesus, by other deuoute Christians vntill this day: for which cause Origen saith, that the place of Bethleem was most famous and renowned in his daies.

This he said for that in Dauids time Bethleem stood nigh vnto woods. Math. 2.

For the Angels appearing to the Shepheards, in the night of the Natiuity, there can be no more saide but the credite, honesty, & simplicity of them that reported it; and likely it is, they would neuer faine a thing, that might haue beene refused by testimony of the Shep heards themselues if it had beene false.

Of the name of IESVS giuen him in his circumcision: it was to be seene set downe in a Booke, that howsoeuer it was no Scripture, yet was it extant in the world before Christ was borne. I mean the second

Booke

booke of Esdras, which hath these words in the person of GOD the Father. Behold, the times shall come, when the signes shall appeare that I haue told, &c. And my sonne Iesus shal be reuealed, with those who are with him. And after those yeares my Son Christ shall die: and the earth shall render those that sleepe therein. 2 Esd. 7.

Rabbi Hacodosch also prooueth by art Cebalist, out of many places and texts of Scripture, that the Messias at his coming shall be IESVS. And among other, hee addeth this reason; That as the name of him who first brought the Iewes out of bondage, into the Land of Promise, was Iesus, or Iosue, (which is all one) so must his name be Iesus, that shall the second time deliuer them from the bondage wherin they are, and restore them to their olde and ancient possessions of Iury; which is the chiefe benefit they expect by the Messias. Note this reason.

Finally, it is not probable, that the Virgine Mary should faigne this name of herselfe, for that among the Iewes there wer many other names of more honour and estimation at that

that time; as Abraham, Isaack, Iacob, Moses, and Dauid. And therefore if shee would haue fained any, it is like shee would haue taken one of them as soone as this, which had not bene the name of any great Patriarch.

There followeth the comming of the three Magi, or wise-men from the East; of whom Cyprians words are these: *It is an olde tradition of the Church, that the Magi of the East were Kings, or rather little Lords, of particular places.* Which is to be vnderstood, such little Kings as *Iosua* slew thirty in one battaile. And it is to be noted, that Saint Mathew maketh mention of the comming of these Kings to Ierusalem, as of a knowne and publike matter, whereof all Ierusalem & Iury were able to beare him witnes. For he talketh of their often comming to Ierusalem, and of the iniquity for the new borne King, of their speech and conference had with Herod, as also of Herods consolation with the Scribes and Pharisies, about the place of the Messias birth. And finally, hee sheweth the most pittifull murder that ensued, of almost infinite Infantes, in

all the circuite of Bethleem for this matter. Which could not be a thing vnknowne to al Iury, and much lesse fained by the holy Euangelist Saint Mathew; for that hee should haue giuen his aduersaries the greatest aduantage in the world, if he had begun his Gospell, with so notorious & open an vntruth, which might haue bin refuted by infinite persons that were yet aliue.

Epiphanus is of opinion, that the three Kings arriued in Ierusalem, two yeares after Christs Natiuity, for that Herod slew all the Infantes of that age. But other holde more probably, that the starre appeared vnto them two yeares before Christs Natiuity, so that they came to Bethleem the thirteenth day after Christs birth, according as the Church doth celebrate the Epiphany. Saint Basile thinketh that they were learned men, and might by their learning and Arte-magicke, (wherein those Country-men at that time wer very skilfull) vnderstand and feele that the power of their Heathen Gods, was greatly diminished and broken. They might also be stirred vp with that common bruite and generall *Epiphan. 15.*

and generall Prophesie, spread ouer all the East in those daies, as both Suetonius and Iosephus do record That out of Iury should come any vniuersall King ouer all the world. By these meanes (I say) and by the prophesies of Balaam left among them from Moses time, (for hee was Gentile) whereby was signified, that a starre should rise & declare a great and mighty King of Israel; they might be induced at the sight of this starre, to take so long a iourney as they did towards Iury.

This starre (as I haue said) was fore-told by Balaam a Heathen Prophet, aboue one thousand and five hundred yeares before it appeared. And after Balaam againe, it was prophesied by Dauid, the Kings of Arabia, Saba, and other Easterne Countries, should come and adore Christ, and offer both gold and other gifts vnto him. The murder also of those Infants of Bethleem, was presignified by Ieremy, in the weeping of Rachell for the slaughter of her children; which Rachel was buried in Bethleem, and for that cause those Infants were called her children, albeit she were dead aboue two thou-

Numb. 24.
Psal. 71.
Ieremy 31.
Genesis 35

thousand yeares before they were slaine, and aboue one thousand and fiue hundred yeares before Ieremy wrote this propheſie.

Amongſt which infants, Herod also for most assurance, slew an Infant of his owne. For that as Philo noteth, he was descended by his Mothers side of the lyne of Iuda. Which cruelty, comming to Augustus eares, hee saide (as Macrobius reporteth) that he had rather bee Herods swine then his Son, for that he beeing a Iew, was forbidden by his religion to kill his swine, though not ashamed to kill his sonne. *Philo. lib. de temp.*

The same star whereof wee spake, is mentioned by diuers Heathen Writers; as by Pliny, vnder the name of a Comete (for so they tearmed all extraordinary starres) which appeared in the latter end of Augustus daies, & were far different from all other that euer appeared. And therefore contrary to the nature of those kinde of stars, it was adiudged by the whole Colledge of soothsayers, to pretend vniuersall good vnto the earth; and for that cause had an Image of mettall erected to it in Rome, and (as Plinies words are.)

Id Cometa vnus, tota orbe colitur, the only Comete is worshipped through out the whole world.

Origen also writeth of one Chæremon a Stoike, that was much moued with the consideration of this Starre, and for that after the apperance thereof, he perceiued the power of his Gods decayed, took a iourny into Iury, in company of other Astronomers, to informe himselfe further of the matter. Wherunto Chalcidius a Platonicke doth adde that the Chaldean Astronomers did gather by contemplation of this starre, that some God descended from heauen to the benefit of mankinde. And finally, the Sibils talking of the comming of Christ, affirmed plainely: *Rutelans eum Sydus monstrabit*: a blasing star shall declare his comming. Which prophesie, Virgill the Poet hauing read in Augustus time, and soone hauing seene the same fulfilled, applied it (as I haue shewed before of all the rest) to the flattering of Cæsar, and therefore he saith in the place before alledged.

Ecce Dionæi,
Processit Cæsaris astrum.

Egloz 4.

Behold the star of Cæsar (descen-

de-

ded of Venus) had now appeared. Which ſtarre indeed, was the ſtarre of Cæſars Lord and Maſter.

After forty daies paſt ouer, Saint Luke reporteth, how Ieſus by his Mother was preſented in the Temple of Ieruſalem: and there withall recounteth two ſtrange things that happened at the ſame time, to wit, that two graue & reuerend perſons, Simeon, ſurnamed Iuſt, & Anna the Propheteſſe, both of ſingular ſanctity among the Iewes, comming into the Temple at the ſame time when Ieſus was there in his mothers arms, tooke notice of him, and acknowledged him publikely for the Meſſias and Sauiour of the world. Foretelling alſo by the Spirit of Prophecie, diuers particular things that wer to enſue, both to Chriſt and Chriſtians, and eſpecially to his Mother the bleſſed Virgin. Luke 12. The preſentation of Ieſus in Ieruſalem.

Which things beeing publiſhed at that time, and confirmed afterwards by the euent, doe well declare, that this narration of S. Luke could not be forged; as doe alſo the number of particular circumſtances ſette downe about the time, place, and perſons, moſt notoriouſly knowne

to all Ierusalem. For as for Anna, she had liued from her youth vntill foure-score yeares of age in the Temple, and thereby was knowne to the most part of Iury. And as for Simeon, he was the Scholler of the most famous *Hillel*, and condisciple to Ionathan maker of the Chaldy Paraphrase, of whom I spake before, and the Iewes Thalmud confesseth, that by the death of these two men, (especially of Simeon) failed the spirit of the great Sinagogue, called *Sanhedrin*: which after the captiuity of Babilon vntill Herods time, supplied (in a sort) the spirit of Prophesie, that was expresly in Israel before the said captiuity.

Of Christs flight into Egipt for feare of Herod, S. Luke well noteth, that it was prophesied by Osea long before, *That God would call his sonne out of Egipt*. And the Prophet Esay describeth the same very particularly when he saith: Behold our Lord Iehoua shall ascend vp (or ride) vpon a light Cloud; (which was his flesh or humanity) & shal go downe into Egipt, and all the Idols of Egipt shall shake at his presence.

Luke 2.
Osea 11.
Esay 19.

Which latter point, Eusebius shew-

sheweth that it was fulfilled most euidently in the sight of al the world, for that no Nation came to Christian Religion with so great celerity or feruour, as did the Egiptians, who threw downe their Idols before any other Heathen Nations. And as they had beene the first in Idolatry to other Countries, so were they the first by Christs comming vnto them that afterward gaue example of true returne to their Creator. It followeth in Esay; And I will giue vp Egypt into the hands of cruell Lords: and a potent King shall take dominion ouer them. Which was fulfilled about the very time wherein Christ was to come. For that then after many spoiles and cruelties exercised vpon Egipt by the Romane Lords and Princes, as Pompey, Cæsar, Anthony, and other; in the end Cleopatra their Queene, that was the last of all the blood and lyne of the Ptolomies, was enforced to slay her-selfe, and so Augustus the Emperor tooke possession of all Egipt, and subiected it as a Prouince to the Romane Empire.

But consider you, how Esay concludeth the matter, after all these te-

porall afflictions threatened against Egipt, and confesse that such aduersity is no signe of Gods dis-fauour to them who receiue it. For thus saieth God after all his cominations, In that day there shall be an Altar of Iehoua in the midst of Egipt: they shall cry to God in their tribulation, and hee shall send them a Sauiour. &c. Blessing shall be in the midst of that Land, to whom the Lord GOD of hoasts hath giuen his benediction, saying: Blessed is my people of Egypt. And heere we make an ende of our second consideration.

The third Consideration.

The life & actions of Iesus.

NOw in the third place there cõmeth to be considered (according to our former diuision) the life, conuersation, doctrine, and miracles of IESVS. And first, touching things done by him after his comming out of Egypt, which might be about the sixt or seuenth yeare of his age, vntill his baptisme by S. Iohn, which was the thirtieth, there is little recorded, either in prophane, or Ecclesiasticall writers. For that as S. Iustine, Saint Chrysostome, S. Augustine,

stine, & others do write, he bestowed that time in the common exercise & labors of mans life: therby to shew himselfe true man, and giue demonstration how much he hated and detested idlenesse.

Of S. Iohn Baptist.

OF Saint *Iohn* Baptist, al Hebrue Writers of that time, doe make mention with exceeding praise and admiration of his holinesse: especially Iosephus that liued immediatly after Christs daies, saith; hee was, *Vir optimus: Iudæos exitans ad virtutum studia.* A most excellent man, stirring the Iewes to the exercise of vertue. He addeth also, that partly for feare of the great concourse of people which flocked vnto him, and partly by the solicitation of Herodias, Concubine and brothers Wife to Herod Antipas, the great Herods Sonne, for whose cause he had turned off his owne Wife, daughter to Areta, King of the Arabians: hee was apprehended and imprisoned in the Castle of Acherun, and therin soone after put to death. Which murder, Iosephus esteemed to bee

the cause of al the misery which ensued afterward to Herode and his whole Family.

Of this man it was written by Malachy the Prophet; *Behold, I send my Messenger (or Angell) before me, and he shall prepare the way before my face: and presently shall come to this Temple, the RVLER whom yee seeke, and the MESSENGER OF THE TESTAMENT whom yee desire.* Which Prophesie was fulfilled most euidently, vpon the preaching of S. Iohn, when Christ came vnto him, & albeit Saint Iohn had neuer seene him before, yet hee acknowledged him for the Messias, in the presence of infinite people, and his acknowledgment was confirmed by the visible descending of a Doue and voice from heauen, in the sight and hearing of all the people present, according as three of our Euangelists do report. Which they would neuer haue presumed to doe; had not the matter bene most euident, & without all compasse of deniall or contradiction.

Math. 3. Marke 1. Luke 3.

And truely, no one thing in all this story of Iesus life, doth more establish the certainty of his being the

the true Messias: then that S. Iohn Baptist, whose wisedome, learning, vertue, and rare sanctity is confessed and recorded by the writings of all our aduersaries, should refuse the honour of the Messias offered vnto him selfe, and lay it vpon Iesus; as also, should direct those Disciples that depended vpon him, to the onely following and embracing of Iesus doctrine. Which is most euidently proued that he did, for that so many followers and disciples as himselfe had, not one appeared euer after, that was not a Christian.

The preaching and doctrine of Iesus.

WHen Iesus was baptized, he beganne to preach, and his whole doctrine was directed to the manifestation of his Fathers will, and amendment of mans life. It tendeth all to this one ground and principle. *Thou shalt loue the LORD thy GOD with all thy soule: and thy neighbour as thy selfe.* It was plaine, easie, perspicuous, and euident, though it treated of most high mysteries. It had neither pompe nor pride of rethoricall words, nor flattering of mans Deut. 6. Math. 22.

wickednes, as the doctrine of many Philosophers had. Neither consisted it of vnprofitable externall ceremonies, as the latter obseruations of the Iewish Law did, nor was it fraught with carnality & spirit of this world, as the Turkish Alcoran, and other sectaries doctrine is. But all was simplicity, all was spirit, all was truth, all was honesty, all was humility, all was charity.

Iewish Ceremonies.

It tooke away, or disanulled no one perfect or spirituall point of Moses Law, but rather reuiued, interpreted, fulfilled, and made perfect the same. For whereas that commanded externall obseruance, this addeth also internall obedience. Whereas that saide, Loue your friends, this adioyneth, Loue also your enemies. Whereas that commaunded wee should not kill, this further commandeth to speake no angry words. Wheras that prohibited to commit actually adultery; this also forbiddeth to couet in minde. Wheras that said, Take no interest or vsury of a Iew that is thy Country man: this saith, Take it of no man whatsoeuer. Whereas that accounted euery Iew onely to be thy neighbour, this teacheth

Math. 5.

cheth euery person liuing to bee thy Brother. Whereas that taught thee to offer vp a Calfe, a Sheepe, or an Oxe for thy sinnes, this enstructeth thee to offer vp a contrite heart, by faith in the blood of him that dyed for all, with a firme and resolute purpose of amendment of life. And finally, this doctrine tendeth wholy to the true, sincere, and perfect seruice of God thy Lord, that made and redeemed thee, to the exaltation of his holy name, power, goodnesse, and glory, to the depressiō of mans pride, by discouering his mercy, to the cōtempt of this world, and vaine pomp thereof; to the mortification & subduing of our sensuall appetite to the true loue & vnfained charity of our neigbour: to the stirring vp of our Spirite or celestiall cogitation: to peace of conscience, tranquility of minde, purity of body, consolation of our soule. And in one word, to reduce man kinde again to a certaine estate of innocency, simplicity, and Angelicall sanctity vppon earth, with his eie fixed onely in the eternall inheritance of Gods kingdome of heauen. The effect of Christs doctrine.

This was the doctrine deliuered by

by Iesus: which is the same that the Prophets of God fore-tolde should be deliuered by the Messias.

The life and conuersation of Iesus.

AND for his life and conuersation, by testimony of his greatest aduersaries, it was more admirable then his Doctrine, his life being a most liuely Table, wherein the perfection of all his doctrine was expressed. A man of such grauity, as neuer in his life hee was noted to laugh: of such humility, as being the sonne of God, he scarse vsed in this world the dignity of a seruant: of such sweete & milde behauiour, as all the iniuries of his enemies, neuer wrested from him one angry word. Finally, he was such a one as hee was described by Esay, so many ages before hee was borne, in these words: *He shall not cry nor contend, nor shall any man heare his voice in the streete: hee shall not crush a broken Reede, nor treade out a little flax that lyeth smoaking vpon the ground, &c.* And another Prophet not long after him, brake foorth into this speech, vppon consideration of the behauiour that should bee in the Messias: Reioyce thou daughter of Syon: triumph thou daughter of Ierusalem: for behold thy

Esay 42.

thy King shall come vnto thee, thy iust Sauior: he is poore, &c. And as the Prophets did fore-tell the vertue and sanctity of the Messias, so the diuels themselues could not but confesse the same to haue bene fulfilled in the person of Iesus as is most euident by the testimony of Prophesie, a professed enemy of the Christian name. Who after consideration of diuers Oracles vttered by his Idols, touching Iesus, he breaketh foorth into this confession. It is exceeding wonderful, what testimony the Gods doe giue of the singular piety and sanctity of Iesus: for which they auouch him rewarded with immortality: but yet these Christians are deceiued in calling him God. And last of all Iosephus the Iew, that was born immediatly after Iesus, writeth of him thus. There was at this time one Iesus a wise man, if it be lawfull to cal him a man: a worker of most wonderfull miracles, and a master & teacher of all such men as willingly were content to imbrace the truth.

Porph. lib. de laud. Philo.

Of

Of Iesus Miracles.

BY which testimony of Iosephus, we see mention also of Iesus miracles, which is the next thing whereof we are to consider. And as Iosephus in this place, being a Iewe) beareth witnesse that Iesus performed many strange miracles: so most apparantly, and according to the interpretation of Iosephus in this place, were the same miracles foretolde by the Prophet of God, that they shold be done by the true Messias. So Esay in his thirty fiue chapter describeth at large, how the Messias at his comming shall declare his Commission, by giuing sight to the blinde, hearing to the deafe, speech to the dumbe, and agility of body to the lame and cripple. And that which is more; God reuealed this point very particularly to the Gentiles by the Sybils, among whom one of them wrote thus of Christ to come, as Lactantius recordeth. *He shall do all by his onely word, hee shall cure all infirmities, hee shall raise the dead: hee shall make the lame to runne and skippe: the deafe shall heare: the blinde*

Predictions of the Messias miracles.

blinde shall see, and the dumbe shall speake. In fiue loaues and two fishes, fiue thousand persons shall bee satisfied, and the fragments shall fill twelue Baskets, to the hope of many. He shall command the windes, and walke vpon the furious sea, with his feete of peace.

And after diuers other Greeke verses to this purpose, shee concludeth in these words. Men shall say, that I am a mad and lying Prophetesse, but when all these things shall come to passe, then remember mee, for then shall no man say more that I was a liar, but rather the Prophet of the great God.

To these predictions of Prophets in Iury and among the Gentiles, doe agree the Doctors of the Iewes themselues, in many places of their Thalmud; to wit, that the Messias shall be most wonderfull in working miracles. And in their publike Commentary vpon *Ecclesiastes*, they haue these words. *All the former miracles of Prophets or Saints, shall bee nothing to the miracles of the Messias, when hee commeth.* And thus much for the fore telling of Christs myracles, But now for the fulfilling thereof in Iesus, that is, how these predictions

were

were performed in the stupendious workes and actions of our Sauiour Christ, there is no difficulty. For that besides the former testimony of Iosephus, (which were sufficient in this case) the Iewes themselues do grant and record Iesus miracles, in diuers places of Treatises of their Thalmud: yea, they make mention of many wonderfull things that Iesus did, which are not written by our Euangelists. The same doth Mahomet in his Alchoran, affirming Iesus the sonne of Mary, to haue beene a great Prophet, and to haue wrought his miracles, by the onely power and Spirit of God: and that himself was sent to confirme Iesus doctrine, saiuing onely in the point of his God-head: wherein hee saieth, that Iesus went too farre, and had a check for the same at Gods hand when he returned to heauen.

The confession of Iesus miracles by his enimies

Thus much do these enemies confesse of Iesus myracles. Which as it is much, comming from such Witnesses: so if they could eyther deny or dissemble the same, they might be prooued against them by most euident reasons: especially in two points wherin there can bee no probability

bability of any deniall.

The first is the calling and retaying of his Apostles, and other followers, (whereof Iosephus also in the place before alledged, maketh mention, as of a great miracle (who were of diuers) calling states, conditions, trades, and occupations in the world. And yet all vpon the suddaine, left both father, mother, wife, children, & other temporal respects, and followed him who had nothing to giue or promise thē in this world. A man that neuer spake them faire, or vttered doctrine that was not repugnate to the sensuality of this life, as may appeare by their owne writings and testimonies of him. A man (that was accounted by the better sort) as then it might seeme: that is, by the wise and learned of that Country, and especially disliked by them that were of gouernement, as a dangerous and troublesome man to the state. One that had neither friendes in the worlde to saue him out, nor a house to put his head in. And yet notwithstanding all this, that worldly men and women, and some such also as were great sinners and loose liuers before, should

The calling of the Apostles.

should leaue all their worldly hope, stay, and condition, to follow such a man, with so great inconueniences losses dangers, & disfauours as they did, and should continue with him in all his afflictions, and bee content to die and lose their liues rather than forsake him or abandon his seruice this (I say) is such a myracle as never in the world fell out the like, & must needs be granted by the enemy, to be supernaturall.

The miraculous facts of Iesus.

THe second point, is of externall things and factes done by Iesus aboue all power of humane ability, in the sight and knowledge of all the Iewes, which facts were published by our Euangelists and especially by S. Mathew, in the Hebrew tongue, while yet the persons were aliue vpon whom they were wrought, or infinite other that might bee witnesses thereof. As for example, the raysing of Lazarus in Bethania, that was a Village but a myle or two distant frō Ierusalem: at whose death and buriall also, (beeing a Gentleman) many Scribes and Phari-

ſt needs bee preſent, (according
the Iewiſh cuſtome at that time,
is reported by Ioſephus) and they
him both deceaſed, interred, and
funerall feaſt obſerued for him,
alſo raiſed againe from death by
s after foure daies of his buriall.
ith whom they did both eate and
nke, and conuerſe after his return
life, and euery day might beholde
walking vp and downe openly
the very ſtreetes of Ieruſalem.
his ſtory (I ſay) how could it bee
igned.

alſo in like manner, the raiſing
the Archiſinagogues Daughter, Math. 9.
oſe name is affirmed to bee Iai-
, with diuers other circumſtances
o make the thing moſt notori-
The raiſing of the Widdowes
ne, before the gate of the Citty
um, in the preſence of all the peo- Luke 7.
that bare the ſaide Corpes, and
od about it. The healing of the
ipple in Ieruſalem, that had lien Iohn 5.
ty and eight yeares lame, at the
oles ſide, or Bath, called *Proba-*
; which miracle was done alſo in
ſight of infinite people. The ca-
g out of a Legion of diuels from
an that for many yeares together Marke 8.

was

was knowne to liue possessed in the
Mountains, which diuels by pecu
licence, obtained of Iesus to e
into a heard of swine, and so prese
ly carried two thousand of them
way into the sea, and drowned the
Whereuppon the whole Countr
bout, of the people called *Gera*
beeing striken with extreame fea
Math 14. vpō sight of the fact, besought Ie
most humbly to depart from the
borders. The feeding and filling
Luke 9. fiue thousand men, besides wo
and children, with fiue barly Loa
and two fishes onely. The turning
water into wine, at a mariage at Ca
na, in the presence of all the gue
The healing of him by a word only
that had an incurable dropsie, &
Luke 14. at the Table of a principall Phari
and in the sight of al that sate at di
ner with him.

This (I say) and diuers other such
myracles, which were done in the
presence and sight of so infinite
number of people, and recorded by
our Euangelists, at such times whe
many desired to discredite the same
and might haue done easily by ma
ny witnesses and authorities, if an
one part thereof had beene subie

calumniation, cannot in reason
probability be doubted of. And
fore I must conclude, that see-
these things are aboue all power
humane nature, and could not be
but by the finger and vertue
the liuing God himselfe, conside-
also that it is impossible that
should assist, or giue testimony
any falshood, it must needs en-
that all was true & sincere which
affirmed: and consequently,
ingbee affirmed himselfe to bee
sonne of God, and the true and
Messias, it must needs follow
these miracles, that hee was so in-
which is the ground of that
tech of his to the faithlesse Phari-
If you will not beleeue my wordes,
beleeue my deeds. And thus much of his life, doctrine, conuersation, and miracles. Iohn 10.

The fourth Consideration.

THere remaineth now onely, the fourth and last consideration of Section, which is the passion, rrection, and ascension of Iesus. The passiō and resurrection.
about his passion there is little
no controuersie; for that all his
enemies

enemies do agree and grant, that he was betraied by his owne Disciples, apprehended, afflicted, and deliuered vp by the Iewes; and finally, put to death vppon a Crosse, by the Gentiles. The testimony of Iosephus may serue for all heerein, whose words are these; *That the principall Iewes of his Country, hauing accused and deliuered ouer Iesus to Pilate, (that was Gouernour of Iury for the Romaine Emperor) he adiudged him to the Crosse.* The same do other Iewes and Gentiles record, & in this they take great offence and scandall, that we should attribute diuinity vnto a man that had suffered death vpon the Crosse.

Ioseph. lib. 18 antiq. cap. 4.

But if we shew that this was the eternall preordination and appointment of GOD for sauing of mankinde, and that the same was foretolde both to Iew and Gentile from the beginning: and so vnderstood also by the Iewish Doctours themselues of elder times, then euery reasonable man (I trow) will remain satisfied, and prefer Gods diuine wisdome, before mans folly.

Christ ascending to Ierusalem to receiue his passion.

FIrst then consider, that when Christ had ended his preaching, and wrought so many myracles as seemed sufficient to his eternal wisedome, and when the time was come, ordained by his passion (whereof he tolde publiquely his Disciples before) hee went vp to Ierusalem purpose to receiue his death, and made a solemne entry into that Citty vppon an Asse, which was prophesied of him many yeares before; *Reioyce daughter of Sion, behold thy IVST KING and SAVIOVR shall come vnto thee vpon an Asse.* Math.11.

And after his abode some dayes in that place, he was betrayed & sold by his own disciple, as Dauid before had and in many places had fore-tolde should come to passe. Then followed his apprehension, and most seruile abusage by the Iewes, whereof it was fore-prophesied in his person by Esay, *I giue my body to them that beate me, and my cheekes to them that buffeted the same. I did not turne my* Math.10. Psal.40,54.

selfe

selfe away from them that reproched me: nor yet from them that did spit in my face.

The barbarous abusage of Iesus, fortold by Prophesie.

AFter this barbarous intreaty by the Iewes, they deliuered him ouer to Pilate a Gentile, and neuer ceased to solicite and pursue their vnquenchable hatred against him vntill they saw him on the Crosse, wher also he was vsed in the highest degree of spightfull dealing. Wherof likewise the Prophet Dauid made mention long before, in the person of the Messias, when he said: *They pierced my hands and feete: they diuided among them my apparell, and vpon my vpper garment they did cast lots.* And a-
Psal. 21. gaine of another Prophet hee complaineth, saying, *They gaue me Gall to eate, and in my thirst they refreshed me with vinegar.*

Christs death plainly fore-tolde.

AND finally, that Christ should die for the sins of mankinde is

a common principle, both prefigured and fore-tolde throughout all the olde Scripture. Prefigured by the Sacrifice of Isaack: by the rayſing vp of the brazen Serpent, and by all other Sacrifices that were in the Law. Fore-tolde not onely by the Scriptures before alledged, but alſo moſt plainely by Daniel, who was to'de by the Angell, that after a certaine time by him there appointed: *Vngetur Sanctus Sanctorum*, the ſaints of ſaints ſhall be annointed, *et occiditur Christus*, and this annointed Saint or Chriſt ſhall be put to death. Zachary alſo about the ſame time, doth not onely fore tell his death, but alſo the kinde thereof, and from what people he ſhould receiue the ſame, for thus he ſaith in the perſon of Chriſt himſelfe. *The Inhabitants of Ieruſalem at that day ſhall looke vpon me, whom they haue crucified.*

Gen. 21, 22.

Dan. 9.

The wonderfull predictions of Chriſts paſſion ſet downe by Eſay.

BVt if yee will reade the whole ſtorie of Chriſts paſſion, ſette down at large ſix hundred yeares before it fell out, I refer you to a narra-

tion of Eſay, who to ſignifie the ſtrangeneſſe of the caſe, beginneth with the Preface, *Who will giue credite to that we ſhall report, &c.* And then a little after hee goeth on in theſe words. Hee ſhall mount vp as a twig from a dry earth: He hath no forme or beauty vpon him, we beheld him, & there was no countenance in him, we ſaw him the moſt contemptible & deſpiſed man in the world: a man full of pains, & experienced in infirmity. His countenance was obſcure and diſpiſeable, and we made no account of him. Truly he took vpon himſelfe our griefes, and did beare our paines. We accounted him as a Leaper, and as a man ſtricken and punniſhed by God. But was wounded for our iniquities, and cruſhed in pieces for our wickedneſſe. The diſcipline (or correction) of our peace lyeth vpon him, and by his wounds we are made whole: we haue all erred and gone aſtray like ſheepe, euery man after his owne wayes, and God hath laid vpon him the iniquity of vs all: hee was offered vp for vs, becauſe he would ſo, he ſhal be led to his ſlaughter as a ſheepe: & as a Lamb he ſhall be ſilent before his ſhearers.

Eſay 57.

For the ſinnes of my people haue I ſtriken

striken him, saith God. He hath done no iniquity, neither was there deceite found in his mouth. Yet would the Lord crush him in infirmity.

But if hee shall giue his life for sin, then shall he see a long seed (or generation) and the will of the Lord shall be directed in his hand. And for so much as his soule hath sustained labour, it shall see and bee filled. And this My iust seruant in his knowledge shall iustifie many, and beare their iniquities. And I will allot vnto him very many people, and he shall diuide the spoiles of the stout, for that hee hath deliuered his soule vnto death, and was accounted among the wicked, & praied for his trespassors.

That is in making himselfe knowne, or reuealing the knowledge of himselfe to the world.

The particulars of Christs passion, fore tolde by Sibilla.

THus particularly (as we see) was the death and passion of our Sauiour Christ, fore-tolde by the Prophets of Israell, to that Nation. Now heare yee the Propheſie of Sibilla, if ye please, wherein shee fore-shewed the same to the Gentiles: these are her owne words, set downe by Lac-

tantius. Hee shall appeare miserable, ignominious & deformed to the ende hee may giue hope to the miserable. Afterward hee shall come into the handes of most wicked and faithlesse men: they shall buffet him with their sacriligious fists, and shall spet vppon him, with their vncleane mouths: Hee shall yeeld his innocent backe to the whip, and shall say nothing while hee receiueth the stripes, to the end hee may speake to those that are dead: he shall beare a crowne of thornes, and they shall giue him a gall to eate, and vineger to drinke: And this shall bee the hospitality hee shall finde among them. What thing can bee more plainly described then thus?

The consent of Rabbines.

NEither doe the auncient Rabbines and Teachers among the Iewes discent from this. For that in their Thalmud, that was gathered aboue one thousand and two hundred yeares agon, the plaine sentences of diuers are sette downe: that their Messias at his comming, shall bee put to death. And as for Rabbi Ionathan, the Armour of the Chaldy

by Paraphrase, who died a little before our Sauiour Christ was borne, he applieth the whole Narration of the Prophet Esay before recited (as needs hee must) to the murther of the Messias by the Iewes. Whereupon Rabbi Simeon, that liued the next age after him, writeth these words following; *Woe bee to the men of Israel, for that they shall slay the Messias. God shall send his Sonne in mans flesh to wash them, and they shall murder him.* Esay 53.

Whereto agreeth Rabbi Hadarsan and others, and do prooue further, out of the fore-alledged Prophesie of Daniel, Chapter 9, verse 27. that after the Messias shall haue preached halfe seuen yeares, he shall be slaine. For that Daniel saith, *In halfe of seuen yeares, the Host and sacrifice shall cease.* Vppon the which words they comment thus: *Three yeares and a halfe shall the presence of God in flesh, cry and preach vppon the Mount Oliuet, and then shall he be slaine.* Which words, the Iewes ordinary Commentary vppon the Psalmes, do interpret to bee meant of Christs preaching three yeares & an halfe before his passion. Which Dan. 9. *Misdrach Tehelim.*

disagreeth very little or nothing frō the account of vs Christians, and of our Euangelists.

Of the miracles that fell out in Christs death and passion.

THus see wee by all that hetherto hath beene saide, that the very particulars of Christs whole death and passion, were fore-tolde most plainely both to Iew & Gentile, and acknowledged also by the auncient Doctours of the Iewish Nation, before the effectuation therof came to passe. And Sibilla addeth further two particular miracles that should fall out in the said passion of the Messias, to wit; *That the vaile of the Iewes Temple, should breake in two: and that at mid day, there should be darkenesse for three houres ouer all the World.* Which thing to haue beene fulfilled at the death of Iesus, not onely Saint Mathew doth assure vs in his Gospell, but also Eusebius affirmeth, that hee had read the same word for word, recorded in diuers Heathen Writers. And amongst other, hee citeth one Phlegon an exact Chronicler, that reporteth the same in the fourth

Math. 27.

yeare

yeare of the two hundred and twoe Olimpiad, which agreeth iust with the eighteenth yeare of Tyberius his reigne, which was the year wherin our Sauiour Christ suffered. And he goeth so nigh, as to name the very houres of the day, as our Euangelists do. Aesculus an olde Astronomer doeth confirme the same, and prooued moreouer by the scituation and constitution of the Sunne and Moone at that time, that no Eclipse could then be naturally. Which thing in like manner Dyonisius Areopagita did obserue in the verye day of Christs passion, being at that time, but twenty and fiue yeares olde, and yet well studied in Astronomy, as himselfe testifieth. And finally, Lucianus a learned Priest of Antioch, was accustomed to prouoke the Gētiles to their owne Commentaries and Stories, for record and testimony of things.

Of Iesus Resurrection.

THere ensueth now for ending and confirmation of all that hath beene said and prooued before, to adde a word or two of Iesus Resur-

rection. Which point, as of all other it is of most importance: so was it exactly fore told both to Iew and Gentile, and promised by Christ himselfe in all his speeches while he was vpon earth. And among the Iewes, it was assured by all the prophesies before recited, which do promise so great abundance of glory, ioy and triumph to Christs Church after his passion. Which neuer possibly could be fulfilled, vnlesse he had risen from death againe. And therefore the said Resurrection was

Ionas 2. prefigured in Ionas, together with the time of his abode in the Sepulcher It was also expresly fore shewed by Dauid, affirming, *That GOD*

Psal. 16. *would not suffer his holy one to see corruption.* And after him againe, more

Osea 6. plainly by the Prophet Ose; *He shall quicken vs againe after two dayes, in the third day he shall raise vs, and we shall liue in his sight.* And to the Gentiles, Sibilla left written not far from the same time: *He shall end the necessity of death by three dayes sleepe: and then returning from death to life again, he shal be the first that shall shew the beginning of Resurrection to his chosen: for that by conquering death, he shall bring vs life.*

Thus

Thus much was promised by prophets before Christes appearance. And Iesus to comfort his Disciples and followers, re-itterated his promise againe of himselfe in many speeches, albeit many times his meaning was not perceiued. Which promise of returne from death, if it had beene made for some long time to come, (as Mahomet promised his Sarasins, after eight hundred yeares to reuisite them againe) albeit the performance were neuer meant; yet might the falshood lurke in the length of time. But Iesus assuring all men that he would rise againe within three daies, it cannot be imagined but that hee sincerely purposed to fulfill his promise, for that otherwise the fraud must haue beene discouered. Now then let vs consider what manner of performance Iesus made heereof. Mat 12,16.

The appearings which Iesus made after his Resurrection.

AND first the persons most interessed in the mater, as they whose totall hope, stay, refuge, and felicity depended heereof, I meane his ap-

palled, dismaied, and afflicted Disciples, do recount twelue sundry apparitions, which Iesus made vnto them in flesh, after his Resurrection. The first was to Mary Magdalen a-
Math 25. part, when she with Solome & other women, went and remained with ointments about the Sepulcher. The
Marke 28. second was to all the women together, as they returned home-wards, who also were permitted to imbrace
1 Cor.15. his feete. The third was to Simon
Luke 24. Peter alone. The fourth to the two Disciples in their iourney to Emaus.
Iohn 10. The fift was to all the Apostles, and other Disciples together when the
1 Cor.13. doores were shut. The sixt was to
Iohn 20. the same company againe after eight daies when Thomas was with them, at what time also he did both eat and drinke, and suffered his body also to be handled among them. The seauenth was to Saint Peter and Saint
Iohn 21. Iohn with fiue other Disciples, when they were a fishing, at what time also he vouchsafed to eate with them. The eight was to eleuen Disciples
Math. 28. at one time, vppon the Mount Thabor in Galily. The ninth was to more
1 Cor.15. then fiue hundred brethren at one time, as Saint Paule testifieth. The

tenth

tenth was to S. Iames, as the same Apostle recordeth. The eleuenth was to all his Apostles, Disciples, and friends together, vpon the Mount Oliuet by Ierusalem, when in their presence he ascended vp to heauen. The twelfth and last, was after his ascension, vnto S. Paule, as himselfe beareth witnesse. Idem. Acts 2. 1 Cor. 15.

All those apparitions are recorded in Scripture, as made by Iesus after his resurrection, to such as by his eternall wisedome, were preordained to be Witnesses of so glorious a spectacle. To whom (as S. Luke affirmeth) *Hee shewed himselfe aliue by many arguments, for the space of forty dayes together, and reasoned with them of the Kingdome of his Father.* And why any man should mistrust the testimony of those men which saw him conuersed with him, eate with him, dranke with him, touched him, and heard him speake, and whose entire estate and welfare, depended wholly of the certainty hereof, I see no reason. For what comfort had it bene, or consolation to these men to haue deuised of themselues these former apparitions? Acts 1.

What encouragement might they haue

Circumstāces that confirme the true resurrection of Iesus.

haue taken in those dolefull times of desolation and affliction, to haue had among them the dead bodie of him, on whose onely life, their vniuersall hope and confidence depended: The Scribes and Pharisies being astonished with the suddayne newes of his rising againe, confirmed vnto them by their owne Souldiours that saw it, found no other way to resist the same thereof, but onely by saying, (as all their posterity do vnto this day) that his Disciples came by night and stole away his body, while the Soldiors were asleepe. But what likeli-hood or possibility can there be in this? For first it is euident to all the Worlde, that his Apostles themselues (who were the heads of all the rest) were so dismaied, discomforted, and dejected at that time, as they durst not once goe out of the doore, for which cause onely those silly women, who for their sexe esteemed themselues more free from violence, presumed alone to visite the Sepulcher, which no one man durst doe for feare of the Souldiers, vntill by those Women they were enforced, that the fore-saide band of Souldiers were terri-

terrified and put to flight by Christs resurrection.

And then how was it likely, that men so much amazed and ouercome with feare, should aduenture to steale away a dead body from a Guard of Souldiers that kept it? or if their hearts had serued them to aduenture so great a danger; what hope or probability had there beene of successe? especially, considering the said body lay in a new Sepulcher of stone shut vp, locked, and fast sealed by the Magistrate? Great improbabilities.

How was it possible (I say) that his Disciples shoulde come thether, breake vp the Monument? take out his body, and carry the same away, neuer after to bee seene or founde, without espiall of some one amongst so many that attended there? Or if this were possible, (as in reason it is not) yet what profit, what pleasure, what comfort could they receiue hereby? We see that the Apostles & Disciples of his, who were so abandoned of life and hart in his passion; after two daies onely they were so changed, as life and death can be no more contrary.

For whereas before they kept home

home in all feare, and durſt appeare no where, except among their owne priuate friends: now they came forth into the ſtreetes and common places, and auouched with all alacrity and irreſiſtable conſtancy, euen in the faces & hearing of their greateſt enemies, that Ieſus was riſen frō death to life; that they had ſeene him, and enioyed his preſence. And that for teſtimony and confirmation hereof, they were moſt ready to ſpēd their liues. And could all this (trow you) proceede onely of a dead body, which they had gotten by ſtealth into their poſſeſſion? Would not rather the preſence and ſight of ſuch a body, ſo torne, mangled, and deformed, as Ieſus body was, both vppon the Croſſe and before: haue rather diſmaied them more, then haue giuen them any comfort? Yes truely.

The examination of the matter by Pilate.

And therefore Pilate the Gouernor, conſidering theſe circumſtances, and that it was vnlikely, that either the bodie ſhould be ſtolne away without priuity of the Souldiers, or if it had beene, that it ſhould yeeld ſuch life, heart, conſolation, and courage to the ſtealers: beganne to giue eare more diligently to the matter; and calling

calling vnto him the Souldiers that kept the watch, vnderstood by them the whole truth of the accident, to wit, that in their sight and presence, Iesus was risen out of his Sepulcher to life, and that at his rising, there was so dreadfull an Earth-quake, with trembling and opening of Sepulchers round about, such scritches, cries, and commotion of all Elements, as they durst not abide longer, but ranne and tolde the Iewish Magistrates therof, who being greatly discontented (as it seemed) with the aduertisement gaue them mony to say, that while they were sleeping, the body was stolne away from them by his Disciples.

All this wrote Pilate presently to his Lord Tyberius, who was then Emperor of Rome. And hee sent withall, the particular examinations and confessions of diuers others, that had seene and spoken with such as were risen from death at that time, and had appeared to many of their acquaintance in Ierusalem, assuring them also of the Resurrection of Iesus. Which information, when Tyberius the Emperor had considered, he was greatly moued therewith, &

pro-

proposed to the Senate, that Iesus might bee admitted among the rest of the Romane Gods: offering his owne consent, with the priuiledge of his supreme royall suffrage to that decree. But the Senate in no wise would agree thereunto. Whervpon Tyberius beeing offended, gaue licence to all men to beleeue in Iesus that would: and forbid vpon paine of death, that any Officer or other, should molest or trouble such as bare good affection, zeale, or reuerence to that Name. Thus much testifieth *Tertullian* against the Gentiles, of his owne knowledge, who liuing in Rome a learned man, and pleader of causes, diuers yeares before hee was a Christian, (which was about one hundred and foure score yeares after our Sauior Christ his ascension) had great ability by reason of the honour of his Family, learning, and place wherein hee lyued, to see and know the Records of the Romans. And the same doth affirme also Egesippus, another ancient Writer of no lesse authority then Tertullian, before whom he liued.

Neither onely diuers Gentiles had this

this opinion of Iesus Resurrection againe from death, but also sundry lewes of great credit & wisedome, at that time were enforced to beleeue it; notwithstanding, it pleased not God to giue them so much grace as to become Christians.

The opinion of the wiser sort of Iewes touching Iesus resurrection at that time.

This appeareth plainely by the learned Iosephus, who writing his story not aboue forty yeares after Christs passion, tooke occasion to speake of Iesus and of his Disciples. And after hee had shewed how hee was crucified by Pilate at the instãce of the Iewes, and that for all this, his Disciples ceased not to loue him still: hee proceeded with these words; *Id circo illis tertio die vita restituta, denuo apparuit.* That is, for this loue of his Disciples, he appeared vnto them againe the third day, when he had resumed life vnto him. Which expresse, plaine, and resolute words, we may in reason take, not as the confession onely of Iosephus, but as the common iudgement, opinion, and sentence, of all the discreete and sober men of that time, laide downe and recorded by this Historiographer. In whose daies, there were yet many Christians aliue,

liue that had seene and spoken with Iesus after his resurrection; and infinite Iewes, that had heard the same protested by their Fathers brethren, kinsfolkes, and friends, who had bene themselues eye-witnesses thereof.

Of Iesus Ascension.

AND thus hauing declared and proued the Resurrection of our Sauiour Iesus, both how it was foreshewed, as also fulfilled: there remaineth nothing more of necessity to be said in this Section. For that whosoeuer seeth & acknowledgeth that Iesus being dead, could raise himselfe againe to life, will easily beleeue also, that he was able likewise to ascend vp into heauen. Whereof notwithstanding S. Luke alledgeth one hundred and twenty witnesses at the least, in whose presence he ascended from the top of the Mount Oliuet, after forty daies space, which he had spent with them from the time of his resurrection.

Acts 6.

He alledgeth also the appearing of two Angels among all the people for

for testimony thereof. Hee nameth the day and place, when and where it happened. He recounteth the very words that Iesus spake at his ascension.

He telleth the manner how hee ascended & how a cloud came downe, and receiued him into it out of their sight. He declareth what the multitude did, whether they went, and in what place they remained after their departure thence.

And finally, hee setteth downe so many particulars, as it had bene the easiest matter in the world, for his enemies to haue refuted his narration, if it had not beene true. Neyther was there any to receiue more homage by the false hood thereof, then himselfe, and those of his profession, if the matter had beene fained.

Wherefore to conclude at length this treatise of the birth, life, doctrine, actions, death, resurrection, and ascension of Iesus: seeing nothing hath happened in the same, which was not fore tolde by the Prophets of God; nor any thing foreshewed by the same Prophets concerning the Messias, which was not ful-

The conclusion of this second section.

fulfilled most exactly, within the compasse and course of Iesus abode vpon earth; we may most certainly assure our selues, that as GOD can neither fore-tell an vntruth, nor yeeld testimony to the same, so can it not be, but that these things which wee haue shewed to haue beene so manifestly fore prophesied, and so euidently accomplished, must needes assure vs, that Iesus was the true Messias. Which thing shall yet more particularly appeare, by that which ensued by his power and vertue, after his ascension; which shall be the argument of the next Section which followeth.

How Iesus proued his deity after his departure to heauen.

Sect. 3.

The contents of this third section.

AS by the deeds and actions of Iesus while he was vpon the earth, compared with the predictions of Gods Prophets from time to time; he hath beene declared in the former Sections to be the true Messias and Sauiour of the world; so in this that now we take in hand, shall the

the same be shewed by such things as ensued after his ascension and departure from this World. Wherein his power and deity appeared more manifestly (if it may be so spoken) then mother his works which hee wrought in his life. In which kinde, albeit I might treate of many, and almost infinite branches yet for order and brevity sake, I meane onely to take in consideration these few that ensue. Wherein not onely the power of Iesus, but also his loue, his care, & prouidence, & most perfect accomplishment of all his promises, and finally, the iustification of all his speeches prophesies and doctrines vpon earth haue beene declared.

And to reduce what is to be saide herein to some order and method, it is to be noted, that in the first place shall be considered the sustentation, protection, increase, and continuation of Christs little Church and Kingdome, that himselfe first planted and left vpon earth. The second consideration shall bee of his Apostles, and their actions. The third of his Euangelists. The fourth of his Witnesses and Martyrs throughout the world. The fift shall treat of the King-

The diuisions of the particular considerations ensuing

kingdome of infernall powers, beaten downe by his vertue. The sixt, of the punishment and iust reuenge that lighted vpon his enemies, who most impugned his diuine person in the world. The seuenth and last shall declare the fulfilling of all such Prophesies & predictions, as proceeded from his diuine mouth, while hee was conuersant vpon earth.

The first Consideration.

Christs Church.

NOw then for the first, it is to be considered, that at Iesus departure out of this world from the Mount Oliuet, S. Luke reporteth, that all the multitude of his followers, which there had beheld his ascension into heauen, returned backe together into the City of Ierusalem, and there remained in one house together, continuing in praier and expectation what should become of them. The whole City was bent against them, themselues were poore and simple people: and diuers of them women; Lands or reuennues they had none to maintaine them, nor friends in Court to giue them coun-

countenance against their enemies. The name of Iesus was most odious, and whosoeuer did fauour him, was counted an enemy to the State. There wanted not (perhaps) among them, who considering the great multitude, would imagine with themselues, what should become of them? Where they should finde to maintaine and sustaine them? What should bee the ende of that feeble congregation? For abroad they durst not goe, for feare of persecution: and continue long together they might not, for want of necessaries. Besides that euery houre they expected to be molested and drawne forth by Catchpoles and other Officers.

And albeit in these distresses the fresh memories of Iesus, and his sweete promises made vnto them at his departure; as also the delectable presence of his blessed Mother, and her often exhortations and encouragements vnto them, did comfort them generally as may be supposed: yet to him that by humane reason should ponder and weigh their present state and condition, it could not chuse but seeme hard, and no waies durable.

But behold vpon the suddaine, when

when they had continued now tenne daies together, and might by all probability finde themselues in very high degree of temporall distresses, Iesus performed his promise of sending them a Comforter, which was the holy Ghost. By whose comming, besides the internall ioy and incredible alacrity and exultation of minde they receiued also fortitude and audacity to goe foorth into the world. They receiued the gift of tongues, enabling them to discourse and deale with all sorts of people. They receiued wisedome and learning, with most wonderfull illumination in highest mystery, whereby to preach, to teach, and conuince their aduersaries. They receiued the gift of Prophesie, to fore tell things to come, together with the power of working signes and miracles, whereby the whole world remained astonied.

The comming of the Holy Ghost and what comfort he brought with him.

And for a taste or earnest penny of that which should ensue, concerning the infinite increase of that little Congregation; they saw three thousand of their aduersaries conuerted to them in one day, by a Sermon of S. Peter.

Which increase went on so fast, for

for the time that ensued: that within forty yeares after, the Gentiles themselues confessed, that the branches of this congregatiō were spread ouer all the world, and began to put in feare the very Roman Emperors themselues. Whereof not long after, a man that was as learned as euer was any conuerted from Paganisme to Christianity, beareth record in his defence to an Emperor and his Officers, who according to the nature of persecution, accounted Christians for traitors and enemies to his State and Dignity. Which vulgar obiection, this fore-said learned man refuteth in these words.

If we were enemies to your estate, you might well seeke new Cities and Countries whereof to beare gouernment; for that you should haue in your Empire, more enemies then Citizens. We haue filled your Cities, your Townes, your Prouinces, your Ilands, your Castles, your Forresses, your Tentes, your Campes, your Courts, your Pallaces, your Senates, & your Market places. Onely we haue left your Idolatrous Temples vnto your selues: all other places are full of Christians. If we were

enemies, what dangerous warre might we make against you, (albeit our number were farre lesse) who esteeme so little of our liues, as to offer our selues daily to bee slaine at your hands? This then is your safety in very deed, not your persecuting of vs, but that wee are honest, patient, and obedient and that it is more lawfull in Christian religion, to bee killed, then to kill.

The wonderfull quicke encrease of Christs Church.

By which words of Tertullian in this first beginning and infancy (as it were) of Christian Religion (for hee liued in the second age after Christ) we see how this little flocke and kingdome of Iesus was encreased, notwithstanding al the resistance and violence of the world against it. Which appeareth by the same Tertullian, to haue bene such: and was euen at that time when hee wrote those words (the fourth persecution being then in most fury) as all the Malefactours of the world together hadde not so much rigour shewed against them, as had the most innocent Christian that liued, for confessing onely that name and religion.

This then declared most apparantly,

ly, that it could not proceede but of some diuine power and supernaturall assistance, then in so short a space, amidst the contradiction and oppositions of so many aduersaries, among the whips, swords and tortures of so great, potent, and violent persecutions, this poore, simple, and feeble Congregation should pierce through, and augment it selfe so strongly. Especially, if we consider the outward meanes of this encrease, wherin there was nothing to allure or contét mans nature, nothing gorgious, nothing delectable, nothing to please or entertaine sensuality.

We reade of an Emperour, that taking in hand to conquer the world, made this Proclamation for winning men vnto his party. Whosoeuer will came and bee my seruant, if hee be a Foote man, I will make him a Horse man: if hee be a Horseman, I will make him ride with Coaches: if hee be a Farmour, I will make him a Gentleman, if hee possesse a Cottage, I will giue him a Village; if hee haue a Village, I will giue him a Citty; if he bee a Lord of a Citty, I will make him Prince of a Region or Country. And as for gold, I will poure it foorth vnto them *Plat. in Apoph. regum.*

by heapes and weight, and not by numbers.

This was the Proclamation and Edict of Cyrus to his followers, very glorious (as we see) in pompe of words and ostentation of style. Let vs now compare the Proclamation of Iesus, whose entrance and Preface was, *Pœnitentiam agite.* Repent yee. And then it followeth: *In hoc mundo*
Math. 3. *pressuram habebitis*: In this Worlde you shall receiue affliction. And then after againe: *They shall whippe and*
Iohn 16. *murder you.* And yet further: *You*
Math. 10. *shall be hatefull in the sight of all men, for my sake.* Then is there adioyned:
Luke 9. *He that loueth his life, shall lose his soule.*
Luke 14. After that ensueth; *He that will follow me, must beare his Crosse.* And finally, the conclusion is: He that commeth to me and doth not hate his Father, his Mother, his Wife, his Children, his Brethren, his Sisters, and his owne life for my sake, he is not worthy to be my seruant.

This was the entertainment proposed by Iesus to such as would come
Math. 5. and serue vnder his banner, with expresse protestation that himselfe was sent into the World, not to bring peace, rest, & ease to flesh and bloud,

but

but rather to bee the cause of sworde, fire, tribulation, combate, and enmity. And yet with these colde offers presented to the world by poore, abiect, and most contemptible Officers: and by this doctrine so crosse & opposite to mans nature, inclination and sensuall appetite, hee gained more harts vnto him within the space of forty yeares, as hath beene saide, then euer did Monarch in the world, possesse louing Subiects, by whatsoeuer temporal allurement they might or did propose. Which argueth most euidently, the omnipotent puissance of him, that contrary to mans reason, could bring to passe so miraculous a conquest.

The third Consideration.

THere followeth in order, the consideration of Christ his Apostles, which in some respect may bee saide more strange and wonderful then the former, in that they beeing both rude, simple, and vnlearned men, (and for the most part, of the baser sort) should bee chosen and assigned to so great a worke, as was the conuersion of all Countries & Nations, Of Christs Apostles.

and to ſtand in combate with the power, learning and wiſedome of all the world. Neither onely had they to contend and fight againſt their enemies, but alſo to direct, gouerne, and manage all thoſe, who ſhould bee adioyned to their Maſters Kingdome. To which charge they ſeemed ſo vntoward and inſufficient, in all that time wherewith they liued with him heere vpon earth; as by their queſtions and demaunds made vnto him a little before his paſſion, they might appeare to haue learned very little in three whole yeares conuerſation and inſtruction; and in verie deed to be incapable of ſo high miſteries and functions.

Yet notwithſtanding theſe men, who of themſelues were weake and impotent, after ſtrength and confirmation receiued by the deſcending of Gods holy ſpirit into thē, became ſo perfect, able, and moſt excellent men, as they brought the whole World in admiration of them. Not onely by the moſt exquiſite perfection of their doctrine (wherein on a ſuddaine, without ſtudy, they excelled and conuinced the greateſt Philoſophers then liuing) but alſo and

that

that especially by the rare & stupendious miracles which they wrought in the sight of all men The contemplation wherof, as S. Luke reporteth droue the beholders, not onely into great meruaile, but also into feare & exceeding terror. Acts 2.

And for example, he recounteth the restoring of a lame man at the Temple gate of Ierusalem, which had bene a Cripple for the space of forty yeares and more, and this miracle was done and testified in the presence and knowledge of all the Cittie. He recordeth also the dreadfull death of Ananias and Saphira, by the onely speech and voice of S. Peter: as in like manner the healing of infinite sicke people, by the presence and shaddow of the same Apostle. He reporteth also the most wonderfull deliuerance of the saide Saint Peter, out of the bands and prison of Herod by the Angell of GOD. Acts 3. Acts 5.

The variety of Languages, which all the Apostles spake. The visible descending of the Holy Ghost vpon all such, on whom the saide Apostles did but lay their hands. The miraculous conuersion of S. Paule, by Christs appearing vnto him in the 1 Cor. 15.

way then he went to persecute. Of which miracle, S. Paule himselfe protesteth in euery place afterward, and once especially in an open audience and iudgment, before King Agrippa, and Festus, Gouernor of Iury.

These miracles and many moe are recorded by S. Luke, whereof some part were seene by himselfe, and the rest more euident to all the Worlde, as done in publike before infinite witnesses. Neither is it possible they could be fayned, for that (as in the like haue before noted) it had bene most easie to haue refelled them, and thereby to haue discredited the whole proceedings of Christian Religion in their first beginnings. As for example; if the miracle of Saint Peter, beeing deliuered foorth of the hands and prison of Herod Agrippa, had any way beene to bee touched with falshoode, how many would there haue beene of Herods Officers, Courtiers, seruants and friends, that for defence of their Princes honour (so deeply tainted by this narration of S. Luke, published not long after the thing was done, how many I say) would haue offered themselues to refute & disgrace the Writer

The miracles reported of the Apostles could not be fained.

Writer heereof, hauing so pregnant meanes by publike Record to doe the same: so again, wheras the same S Luke reporteth of his owne knowledge, that in a Citty of Macedonia, named Philippi, Saint Paule and Silas, after many miracles done, were whipped and put in prison, with a diligent guard in the lowest prison of all: their feete locked fast in the stockes of tymber, and that at midnight, when Paule and Silas began to pray, the whole prison was shaken, and all the doores throwne open, and also the gyues, not onely of those two, but of all the other Prisoners vpon a suddaine burst in sunder, and that thereupon, not onely the laylour cast himselfe at the feete of S. Paule, but the Magistrates also (who the day before had caused them to be whipt) came and asked them pardon, and humbly entreated them to depart out of their Cittie. This story (I say) if it had bin false, there needed no more for confutation thereof, but onely to haue examined the whole City of Philippi, who could haue testified the contrary. Acts 16.

And yet among so many aduersaries, & earnest impugners of Chri-

stian Religion as Gods enemy stirred vp in the Primitiue Church, of all sorts and sects of people: no one euer appeared that durst attempt to take in hand, the particular improouing of these or the like myracles, but rather confessing the factes, sought alwaies to discredite them by other finister calumniation: namely and commonly, that they were wrought by the deceits & sleights of Art-Magicke.

Thus saide the Iewes of the Miracles of Iesus, and so saide Iulian the Apostata, of the wonderfull strange things by S. Peter and Saint Paule; affirming them to haue beene the most expert in Magicke, of any that euer liued: and that Christ wrote a speciall booke of that profession, & dedicated the same vnto Peter and Paule: whereas notwithstanding it is most euident, that Paule was a persecutor diuers yeares after Christ his departure.

Math. 12.

One Hierocles also wrote a Book, wherein hee fayned Appolonius Tianæus to haue done the like Myracles or magick, which Christ and his Apostles did by diuine power. And finally, it is a generall opinion, that both

both Nero and Iulian, gaue themselues so extreamely to the study of that vaine Science, as no man euer did the like, vppon emulation onely of the myracles done in Rome by Peter and Paule, when Nero liued, and by other Saints and Disciples in the time of Iulian.

But what was the ende? Pliny that was a Pagane, writeth thus of Nero, that as no man euer laboured more then he in that Science, so no man euer left a more certaine testimony of the maruellous exceeding vanity thereof. The like in effect writeth Zosimus of Iulian, albeit him selfe a malicious Heathen. *Zosim. in vita Iulian.*

And if it were not written, yet their seuerall extraordinary calamities, & most miserable deaths which by all their magicke they could not fore-see, doth sufficiently testifie the same vnto vs, especially the last words of Iulian, *Vicisti Galilæe, Vicisti.* Thou hast won (O Galilæan) thou hast gotten the victory. Acknoledging thereby, as well the truth of Christs myracles and of his followers, as also the vanity, folly, and madnes of his owne endeuours.

Thus then went forward Christs Apo-

Apostles, and preached him euery where throughout all the world: *Domino corporante & sermonem confirmante, sequentibus signibus:* that is, (as S. Marke affirmeth) the Lord Iesus working with them, and confirming their preaching by signes and myracles. In respect of which benigne assistance of Iesus in their actions, S. Luke saith further; *They dealt most confidently in the Lord, his word of grace, giuing testimony vnto their doings, and shewing foorth signes and most prodigious wonders by their hands.* No persecution, no terror, no threats of enemies, no difficulty or danger that might occur, could stay them from their course of setting forth Christs name and glorie.

Acts 14.

And they were so assured of the truth, by the inward illuminations which they had, and by this certaine Testimony of Gods fauour and assistance in doing miracles; as one of them writeth thus That which we haue heard, which we haue seene with our eies, which we haue beheld, which our hands haue hādled of the word of life: that we do testifie & announce vnto you. And another, who had beene a greeuous persecu-

1 Iohn 1.

S. Paule.

tor

tor, and was conuerted without any conference with any christian in the world, saide, *Of Iesus that was dead and risen againe, that neither tribulation, nor distresse, nor famine, nor beggery, nor danger, nor persecution, nor dint of sword, could daunt him from the seruice of such a Master.* And in Rom.8.
mother place he saith, that he esteemed all things of this world wherein a man might glorie, to bee as verie dung and detriments, in respect of the eminent knowledge (that is his Philip.3.
word) of his Lord Iesus Christ. In which very name he tooke so exceeding great delight, as in a few Epistles which he left written, he is obserued to haue vsed this sentence, *Dominus noster Iesus Christus*, aboue two hundred times.

Neither endured this in these Apostles for a time onely, but all their liues, which as they spent the same with alacrity in the seruice of Iesus, so in the ende they gaue vp the same most cheerefully, to what-soeuer death presented it selfe, for confirmation and sealing of their former doctrine; neuer so ful of confidence, courage, and consolation, as at that houre, nor neuer so boldly denouncing

cing their Master, or talking so ioyfully of rewards, crownes, and kingdomes, as at the very last instant and vp-shot of their worldly combat.

This then declareth most manifestly, that the action of these men proceeded not of humane spirit, nor could be performed by the power of man, but by the diuine force and supernaturall assistance of their Lord and God whom they confessed.

The third Consideration.

Of the Euangelists.

AND thus much in breuity of Christs Apostles. There ensue next his Euangelists: that is, such men as haue left vnto vs written, his birth, life, doctrine, & death. Wherein it is to be noted, that Iesus being God, tooke a different way from the custome of man, in deliuering vnto vs his lawes and precepts. For that men who haue beene Law-makers vnto the world, knew no surer way of publishing their Law, and procuring authority to the same, then to write them with their own hands, and in their life time to establish their Promulgation. So Lycurgus, Solon, and other among the Grecian

cians, Numa to the Romans, Mahomet to the Sarrazins, and diuers other in like manner. But Iesus to shew his diuine power in directing the penne and stile of his Euangelists, would not leaue any thing written by himselfe, but passed from this world in simplicity and silence, without any further shew or ostentation of his owne doings: meaning notwithstanding by his eternal wisdome that the propheſie of Ezechiel shold be fulfilled, which fore-signifieth the being of his foure irrefragble Witnesses, which day and night, without rest, should preach, extoll, and magnifie their Lord and Master to the worlds end

Iesus left nothing written by himselfe.

Foure then were fore-propheſied, and foure as wee see by Gods prouidence, were prouided to fulfill the same propheſie. The first and last are two Apostles, that wrote as they had seene. The two middle are two Disciples, who registred things as they had vnderstood by conference with the Apostles. The first Gospell was written by an Apostle, to giue light and open the way to all the rest. And the last in like manner was written by an Apostle, to giue authority and con-

confirmation to all the former. The first was written in the Hebrew or Iewish tongue, for that Iesus actions were done in that Country, to the ende, that thereby either the whole Nations might beleeue them, or the obstinate impugne them The other three were written in the publique tongues of all other Nations, that is, in the Greeke and Romane Languages, if it be true (which diuers holde) that S. Matks Gospell was first written in Latine.

They wrote their stories in diuers Countries, each one remaining far distant from another, and yet agreed they all (as wee see) most exactly in the very same narration. They wrote in diuers times, the one after the other, and yet the latter did neither correct nor apprehend any thing in the former. They published their stories, when infinite were aliue that knew the factes, and many more that desired to impugne them. They sette downe in most of their particular Narrations, the time, the day, the houre, the place, the Village, the house, the persons, the men, the women, and other the like. Which circumstances, the more they are in

num-

number, the more easie to bee refuted if they were not true. Neither did they in Iury, write of things done in India, but in the same Country it selfe, in Townes and Cities that were publikely knowne in Bethania, and Bethsaida, Villages hard by Ierusalem: in the Suburbs and hils about the City, in such a Streete, at such a Gate, in such a Porch of the Temple, at such a fish-poole, which all people in Ierusalem did euery day behold.

They published their writing in their owne life time, and preached in word, so much as in writing they had recorded. They permitted the same to the iudgement and examination of all Christs Church, especially of the Apostles, who were able to discern euery least thing therin contained. So S. Marke set forth his Gospell, by the instruction and approbation of S. Peter, as also did S. Luke by the authority of S Paule. They altered not their writings afterward, as other Authors are wont in their latter editions, nor euer corrected they one iotte of that which they had first set downe. And that which neuer happened in any other writer

The publishing of our Gospell.

writings in the world besides, nor euer Prince or Monarch was able to bring to passe for credite of his edicts or sanctions; they gaue their liues for defence or iustifying of that which they had written.

Their manner of writing, is sincere and simple, without all Arte, amplification, or rhethoricall exhortation. They flatter none, no not Iesus himselfe whom they most adore, nor in confessing him to bee their God and Creator, do they conceale his infirmities in flesh, in that he was man: as his hunger and thirst: his beeing weary: how hee wept: his passion of feare, and the like. So likewise in the Apostles that were the Gouernours, Superiours, and heads of the rest: doe these Euangelists dissemble, hide, or passe ouer no such things as were defects, and might seeme to worldly eies to turne to their discredites. As for example, how Christ rebuked them for their dulnesse in vnderstanding: how after long instruction, they proposed notwithstanding, very rude and impertinent questions vnto him; how Thomas would not beleeue the attestation of his fellowes; how Saint Iohn

Math. 21.
Mark 2.
Iohn 7.
Luke 19.

Mark 15.
Iohn 10, 11

hn, and S. Iames, the sons of Zebedie, ambitiously solicited to haue the preheminence of sitting neereſt Christ in his glory: which latter fause, being set downe clearly by S. Mark, while yet S. Iohn the Apostle was liuing, the same was neuer denied or taken ill by the saide Apostle, neither was S. Markes Gospell any thing the lesse approued by him, al- Marke 10.
eit he liued longeſt, and wrote last of all the rest.

Nay, which is more, and greatly (no doubt) to be obserued; these Euangelists were so sincere and religious in their Narrations, as they noted specially the imperfections of themselues, and of such other as they principally respected. So S. Mathew nameth himselfe, *Matthew the Publican*. And so S. Marke, being Peters Mark 14.
Disciple, recordeth particularly how Math. 10.
S. Peter thrice denied his Lord and Master. S. Luke, that was scholler and dependant of S. Paule, maketh mention alone of the differences betweene Paule and Barnabas, and in the story of S. Stephens death, af- Acts 15.
ter al his narration ended, he addeth a clause, that in humane iudgement might haue beene left out, to witte,

Saulus

Saulus erat consentiens neci eius: Saul was consenting and culpable of Stephens death. Whereby we may perceiue most perspicuously, that all these men were plaine, sincere, and simple, and far more presuming to deuise any thing of themselues, so were they religious, and had scruple to passe ouer, to leaue out any thing of the truth in fauour of themselues or any other whatsoeuer.

These mens writings then were published and receiued for vndoubted truth, by all that liued in the very same age, and were priuy to the particulars therein contained. They were coppied abroad into infinite mens hands, and so conserued with all care and reuerence, as holy and diuine Scripture. They were read in Churches throughout all Countries and Nations: expounded, preached, and taught by all Pastors, and Commentaries made vpon them by holie Fathers from time to time. So that no doubt can be made, but that we haue the very same writings incorrupt, as the Authors left them: for that it was Impossible for any enemy to corrupt so many Copies ouer the world, without discouery and resistance

No doubt but that we haue the true writings of our euangelists

ance. And the same verye texte, ords, and sentences, which from e to age the learned Fathers do al- ge out of these Scriptures, we finde m now, as they had them at that e. As for example S. Iohn that el longest of all the Apostle and angelists, had among other Schol- ard Auditors, Papias, Ignatius, & carpus, al which agree of the four ists and other writings left vnto in the new Testament, affirming S. nto haue approoued the same. se men were Master againe to Iu- nus Martirs Ireiteus, and other, se writings remaine vnto vs. And ey did not, yet their sayings and gements touching the scriptures, recorded vnto vs by Euse bius and er Fathers of the next age after, & m hand to hand, vntill our daies. hat of this there can bee no more t, then whether Rome, Constan- ople, Ierusalem, and other such re- med Cities, knowne vnto all the ld at this day, bee the very same reof Authors haue treated so ch in ancient times.

The

The fourth Consideration.

AND thus much of Christes E
uangelists, for whose more cre
dite, and for conformation of things
by them recorded his diuine prou
dence preordained, that infinite Wit
nesses (whom we call Martirs)) shoul
offer vp their blood in the Primitiu
Church and after. Whereas for n
other doctrine, profession, or Rel
gion in the World the like was eue
heard of: albeit among the Iewes i
the time of the Machabees and a
some other times also when that Na
tion for their sinnes were afflicte
by Heathen Princes, some few wer
tyrannized, and iniuriously put t
death: yet commonly, and for th
most part this was rather of barba
rous cruelty of the Pagans for thei
resistance, then directly for hatre
of Iewish Religion. And for the
number, there is no doubt, but tha
more Christians were put to death
within two moneths for their be
leefe throughout the Worlde, ther
were of Iewes, for two thousan
yeares before Christs coming: whic

is vndoubtedly a matter very wonderfull, considering that the Iewish Religion impugned no lesse the Pagan Idolatry, then doth the doctrine of the Christians. But this came to passe, that Christs words might bee fulfilled, who said; *I come not to bring Peace, but the Sword.* Math.5. And againe, *I send you foorth as Sheepe among Wolues.* Math.10. That is to say, to bee torne and harried, and your bloud to be deuoured,

In which extreme and most incredible sufferings of Christians, three pointes are worthy of great consideration. The first, what infinite multitudes of all estates, conditions, sexe, qualities, and age, did suffer dailye, for testimony of this truth. The second, what intollerable and vnaccustomed torments, not heard of in the world before, were deuised by Tyrants for afflicting this kinde of people. The third was the inuincible courage, and vnspeakable alacrity, the Christians shewed, in bearing out these afflictions, which the enemies themselues could not attribute but to some diuine power and supernaturall assistance. *Euseb.8.hist.* 11.12.

And for this latter point of comfort in their sufferings, I will alledge onely

The singular acrity of Christians in their sufferings.

onely this testimony of Tertullian against the Gentiles, who obiected that wicked men suffered also aswell as Christians: whereto this learned Doctor made answer in these words. Truth it is, that many men are prone to ill, and doe suffer for the same; but yet dare they not defend their euill to be good, as Christians doe their cause, for that euery euill thing by nature, doeth bring with it eyther feare or shame; and therefore we see that malefactors, albeit they loue euill, yet would they not apeare so to the world, but desire rather to lie in couer. They tremble when they are taken, & when they are accused, they deny all, and doe fearse oftentimes confesse their doings vpon torments. And finally, when they are condemned, they lament, moane, and doe impute their hard fortune, to destiny, or to the Planets. But the Christian, what doeth hee like in this? Is there any man ashamed? Or doth any man repent him when he is take, except it be for that he was not take rather? If he be noted by the enemy for a Christian, he glorieth in the same; if he bee accused, he defendeth not himselfe; if he

he be asked the question, hee confes-
seth it willingly, if he be condemned,
he yeeldeth thanks. What euill is
there then in the Christians cause,
which lacketh the naturall sequell of
euill? I meane feare, shame, tergiuer-
sation, repentance, sorrow, & deplo-
ration? What euill (I say) can this
be deemed, whose guiltinesse is ioy?
Whose accusation is desire: Whose
punishment is happinesse.

Hetherto is the words of learned
Tertullian, who was an eye-witnesse
of that he wrote, and had no small
part in the cause of those that suf-
fered, being him-selfe in that place
& state, as daily he might expect to
taste of the same affliction. To which
combat how ready he was, may ap-
peare by diuers places of this his A-
pology, wherein he vttereth (besides
his zeale and feruour) a most confi-
dent security and certaine assurance
of Iesus assistance, by that which hee
had seene performed to infinite o-
thers in their greatest distresses, from
the same Lord before. So that no-
thing doth more assure vs of the
diuine power and omnipotency of
IESVS, then the fortitude inuisi-
ble, which aboue all humane rea-
son, force, and nature, he imparted

Iesus assist-
ance to his
Martirs.

The fift Consideration.

The subiection of spirits.

AFter which consideration there cõmeth to be weighed, the fift point before mentioned, which is, of the same power and omnipotency of Iesus, declared and exercised vpon the spirits infernall. Which thing partly may appeare by the Oracles alledged in the end of the former Section, (wherin those Spirits fore-tolde, that an Hebrew Childe should be borne to the vtter subuersion and ruine of their Tyrannicall dominion) and much more at large the same might bee declared, by other answers & oracles vttered after Christs natiuity, and regiſtred in the Monuments, euen of the Heathens themselues. Wherof he that desireth to see more ample mention (especially out of Porphyrie who was then liuing) let him reade Eusebius sixt Booke, *De preparatiue Euangelica*, where he shall finde store, and namely, that Apollo many times exclaimed, *Hei mihi, congemiscite*: *Hei mihi*: *Hei mihi Oraculorum defec-*

mè claritas. Woe vnto mee, lament ye with me, woe vnto me, woe vnto me, for that the honour of Oracles hath now forsaken me. Which complaints & lamentations are nothing els but a plaine confession that Iesus was he of whom a Prophet saide diuers ages before; *Attenuabit omnes Deus terræ:* he shall wear out & bring to beggery, all the Gods or Idols of the earth. This confessed also the wicked spirits themselues, when at Christs appearing in fury they came vnto him diuers times and besought him not to afflict or torment them, nor commaund them presently to returne to Hell, but rather to permit them some little time of entertainment in the Sea, or Mountaines, or among heards of Swine, or the like. Which confession they made in the sight of all the world, and declared the same afterwards by their facts and deeds. Sopho. 1.

For presently vpon Iesus death, & vpon the preaching of his name and Gospell throughout the World, the Oracles which before were aboundant in euery Prouince and Country, were put to silence. Whereof I might alledge the testimony of very many

Of the miraculous ceasing of Oracles at Christs appearing.

many Gentiles themselues, as that of Iuuenall.

Cessant Oracula Delphis.

Satyr 9. All Oracles at Delphos doe now cease,&c.

That also of another Poet:

Lucan.

Excessere omnes adytis,
arisque relictis:
Dijs quibus imperium
hoc fleterat,&c.

That is, the Gods by whom this Empire stood, are all departed from their Temples, and haue abandoned their Altars and places of habitation. Strabo hath also these expresse words. *The Oracle of Delphos at this day is to be seene in extreme beggery and mendicity.*

And finally, Plutarch that liued within one hundred yeares after Christ, made a speciall Booke to search out the causes why the Oracles of the Gods were ceased in his time. And after much turning and winding many waies, resolued vpon two principall points or causes thereof. The first, for that in his time there was more store of wise men then before, whose answeres might stand in stead of Oracles: and the

other

other, that peraduenture the Spirits which were accustomed to yeeld Oracles, were (by length of time) growne old and dead. Both which reasons, in the very common sence of all men must needs bee false, and by Plutarch himselfe cannot stand with probability. For first, in his Bookes which he wrote of the liues of ancient famous men, hee confesseth that in such kinde of wisedome as he most esteemed, they had not their equals among their posterity.

Secondly, in his Treatise of Philosophy, hee passeth it for a ground, that spirits not depending of materiall bodies, cannot die or waxe old, and therefore of necessity hee must conclude, that some other cause is to be yeelded of the ceasing of these Oracles, which cannot bee but the presence and commaundement of some higher power, according to the saying of Saint Iohn; *To this end appeared the sonne of God, that hee might dissolue (or ouerthrow) the worke of the diuell.* 1 Iohn 3.

Neither did Iesus this alone in his owne person, but gaue also power and authority to his Disciples and Followers to do the like, according

Math. 10. to their commission in S. Matthewes Gospell: *Super omnia Dæmonia, & spiritus immundos &c.* You shall haue authority ouer al diuels & vncleane spirits. Which Commission, how they afterward put it in execution, the whole world yeeldeth sufficient Testimony. And for examples sake onely, I will alledge in this place an offer or challenge made for triall or proofe thereof, by Tertullian to the Heathen Magistrates and Persecutors of his time, his words are these following.

Let there be brought here in presence before your tribunall seates, some person who is certainly known to be possessed with a wicked spirite, and let that spirit bee commaunded by a Christian to speake, and he shall as truely confesse himselfe to be a deuill, as at other times to you, he will safely say hee is a God. Againe, at the same time, let there bee brought foorth one of these (your Priests or Prophets) that will seeme to be possessed with a diuine spirit, I meane of those that speake gasping, &c. In whom you imagine your Gods to talke, and except that Spirit also (commanded by vs) doe confesse him

himselfe to be a diuell, (being afraid indeed to lye vnto a Christian) doe you shedde the bloud of the Christians in that very place, &c. None will lye to their owne shame, but rather for honour or aduantage, yet these spirits will not say to vs, that Christ was a Magitian, as you doe, nor that he was of the common cõdition of men. They will not say, he was stolne out of the Sepulcher, but they will confesse that he was the vertue, wisedome, and word of God; that he is in heauen, and that he shal come againe to bee our Iudge, &c. Neither will these diuels in our presence deny themselues to be vncleane spirits, and damned for their wickednes, & that they expect his most horrible iudgement, professing also, that they do feare Christ in GOD, and God in CHRIST, and that they are made Subiects vnto his Seruants.

Hitherto are the words of Tertullian, containing (as I haue saide) a most confident challenge, and that vpon the liues and blood of all Christians, to make tryal of their power in controlling those spirits, which the Romanes and other Gentiles adored

as their Gods. Which offer, seeing it was made and exhibited to the persecutors themselues, then liuing in Rome, well may we be assured, that the enemy would neuer haue omitted so notorious an aduantage, if by former experience he had not beene perswaded, that this iovning herein would haue turned and redounded to his owne confession.

And this puissant authority of Iesus imparted to christians, extended it selfe so farre foorth, that not onely their words and commandements, but euen their very presence did shut the mouths and driue into feare the miserable spirits. So Lanctantius sheweth, that in his daies, among many other examples of this thing, a silly Seruingman that was a Christian, following his Master into a certaine Temple of Idols, the Gods cryed out, that nothing could bee well done as long as that Christian was in presence. The like recordeth Eusebius of Diocletian the Emperour, who going to Apollo for an Oracle, receiued answere, *That the iust men were the cause that hee could say nothing.* Which iust men, Apollos Priests interpreted, to bee meant

ironi-

ironically of Christians; and thereuppon Diocleſian beganne his moſt fierce and cruell perſecution in Euſebius dayes. Sozomenus alſo writeth, that Iulian the Apoſtata, endeuouring with many ſacrifices & coniurations, to draw an anſwere from Apollo Daphnæus, in a famous place called Daphne, in the ſuburbs of Antioch, vnderſtood at laſt by the Oracle, that the bones of Saint Babylas the Martyr, that lay nere vnto the place, were the impediment why that GOD could not ſpeake. And thereuppon, Iulian cauſed the ſame body preſently to be remoued. And finally, hereof it proceeded, that in all ſacrifices, coniurations, and other myſteries of the Gentiles, there was brought in that phraſe, recorded by ſcoffing Lucian, *Excant Chriſtian*, Let Christians depart; for that while they were preſent, nothing could be well accompliſhed.

To conclude, the Pagan Propheſie, that of all other moſt earneſtly endeuoured to impugne & diſgrace vs Christians, and to holde vp the honour of the enfeebled Idols, yet diſcourſe of the great plague that raigned moſt furiouſly in the Citty

of Messina in Cicily where he dwelt, yeeldeth this reason, why Aesculapius the God of physick (much adored in that place) was not able to helpe them. *It is no maruaile* (saieth he) *if this Citty so many yeares be vexed with the plague, seeing that both Aesculapius, and all other Gods bee now departed from it, by the comming of Christians. For since that men haue begun to worship this Iesus, wee could neuer obtaine any profit by our God.*

A maruellous confession of Porphiry.

Thus much confesseth this Patron of Paganisme, concerning the maime that his Gods haue receiued by Iesus honour. Which albeit he spake with a malicious minde, to bring Christians in hatred and persecution thereby, yet is the confession notable, and confirmeth that story which Plutarch in his fore-named Booke doth report, that about the latter yeares of the raigne of the Emperour Tyberius a strange voice, & exceeding horrible clamour, with hydeous cryes, skritches & howlings, were heard by many in the Grecian sea, complaining that the great GOD Pan was now departed. And this Plutarch (that was a Gentile) affirmed to haue beene alledged and approoued before the Emperour Tyberius, who

also

also maruailed greatly thereat, and could not by the skill of all his Diuiners and Soothsayers, (whom hee called to that consultation) gather out any reasonable meaning of this wonderfull accident. But we Christians, comparing the time wherein it happned, vnto the time of Iesus death and passion, & finding the same fully to agree, may assuredly perswade ourselues that by the death of their great God Pan, (which signifieth all) was imported the vtter ouerthrow of all wicked spirits and Idols vpon earth.

The sixt Consideration.

AND thus hath the Deity of Iesus beene declared, and approued by his omnipotent power, in subduing infernall enemies. Now resteth it for vs to make manifest the same, by his like power and diuine iustice, shewed vpon diuers of his Enemies heere on earth, whose greatest punishment, albeit for the most part he reserueth for the life to come, yet sometimes for manifestation of his omnipotency, (as especially it was behouefull in those first dayes of his

his appearance in the World) hee chasteneth them also, euen here on earth in the eie and sight of all men. So wee reade of the most infamous and miserable death of Herod the first, surnamed Ascolonita, who after his persecution of Christ in his infancy, and the slaughter of the Infants in Bethleem for his sake; was wearied out by a loathsome life, in feare and horrour of his owne Wife and Children: whom after he had most cruelly murdered, was enforced also by desperation, through his vnspeakeable griefes, vexations, and torments, to offer his owne hand to his owne destruction, if he had not bene stayed by his friends that stood about him.

After him, Archelaus his eldest sonne, that was a terror to Iesus at his returne from Egypt, fell also by Gods iustice into maruailous calamities. For first, beeing left a King by his Father, Augustus would not allow or ratifie that succession, but of a King made him a Tetrarch, assigning vnto him onely the fourth part of that dominion which his Father had before. And then againe, after nine yeares space, took that away

way in like maner, with the greatest dishonour he could deuise, seazing vpon all his treasure & riches by the way of confiscation, and condemning his person to perpetuall banishment, wherein he died most miserably in Vienna in France.

Not long after this, the second sonne of Herod the first, named Herod Antipas, Tetrarch of Galily, who put Saint Iohn Baptist to death, & scorned Iesus before his passion, (whereat both himselfe and Herodias his Concubine was present) was deposed also by Caius the Emperor, (being accused by Agrippa his neerest kinsman) and most contumeliously sent in exile, first in Lyons in France, and after that, to the most deserte and inhabitable places in Spaine, where hee with Herodias wandring vp and downe in extreme calamity so long as they liued, and finally, ended their dayes abandoned of all men. In which misery also it is recorded, that the dancing Daughter of Herodias, who had in her iolity demanded Iohn Baptists death, being on a certaine time enforced to passe ouer a frozen Riuer suddenly the Ice brake, and she in her fall had

Herod Antipas.

had her head cut off by the same Ice, without hurting the rest of her body, to the great admiration of all the lookers on.

The like euent happened vnto another of Herods Family, named Herod Agrippa, the accuser of the forenamed Herod the Tetrarch, who in his great glory and triumph, hauing put to death Saint Iames the brother of Saint Iohn the Euangelist, and imprisoned Saint Peter, was soone after in a publike assembly of Princes and Nobles at Cæsaria, stricken from heauen with a most horrible disease, whereby his whole body putrified, & was eaten with vermine, as both S. Luke reporteth, and Iosephus affirmeth. And the same Iosephus, with no small maruaile in himselfe, declareth; that at the very same time whē he wrote this story (which was about threescore and ten yeares after the death of Herod the first) the whole progeny and of-spring, kindred & family of the saide Herod, (which he saith, was exceeding great, by reason he had many wiues together, with many children, brothers, & sisters, besides Nephewes and Kinsfolke,) were al extinguished in most misera-

Acts 12.

ble

ble sort and gaue a testimony (saieth Iosephus) to the World of the most vaine confidence, that men doe put in humane felicity.

And as the punishments lighted openly vpon Iesus professed enemies in Iury: so escaped not all the Romanes their chastisement: I meane such as had especially their hands in persecution of him or any of his followers after him. For first of Pontius Pilate, that gaue sentence of death against him, we reade that after great disgrace receiued in Iury, hee was sent home into Italy, and there by manifest disfauour shewed vnto him by the Emperour his Master, fell into such desperation, as he slew himselfe with his owne hands. The punishment of the Romanes. Pilate.

And secondly of the very Emperours themselues, who liued from Tyberius (vnder whom Iesus suffered) vnto Constantine the great, vnder whom Christian Religion tooke dominion ouer the world, (which contained the space of three hundred years) very few or none escaped the manifest scourges of Gods dread full iustice, shewed vpon them at the knitting vp of their daies. For examples sake, Tyberius, that permitted Christi-

Christians to liue freely, and made a Law against their molestation (as before hath beene shewed) dyed in his bed peaceably. But Caligula that followed him, for his contempt shewed against all diuine power, in making himselfe a God, was soone after murdered by the consent of his deerest friends.

Caligula.

Nero also, who first of all other began persecution against the Christians, within few months after hee had put S. Peter and Saint Paule to death in Rome, hauing murdered in like manner his owne Mother, Brother, Wife, and Master, was vpon the suddaine, from his glorious estate and Maiesty, throwne downe into such horrible distresse and confusion in the sight of all men, as being condemned by the Senate to haue his head thrust into a Pillory, & there most ignominiously to be beaten or whipped to death, was constrained (for auoyding the execution of that terrible sentence) to massacre himselfe with his own hands, by the assistance of such as was deerest vnto him.

Nero.

The like may bee shewed in the tragicall endes of Galba, Otho, Vitellius,

tellius, Domitian, Commodus, Pertinax, Iulian, Marcinus, Antonius, Alexander, Decius, Gallus, Volusianus Aemilianus, Valerianus, Galienus, Caius, Carianus, Maximianus, Maxentius, Lucinius, and others. Many Emperors that died miserably.

Whose miserable deaths, a noble man and Councellor (well nere one thousand yeares past) did gather against Zosimus a Heathen Writer, to shew thereby the powerfull hand of Iesus vpon his enemies: adding furthermore, that since the time of Constantine (whiles Emperors haue beene Christians) few or no such examples can be shewed, except it be vpon Iulian the Apostata, Valens the Arian heretick, or some other of like detestable and notorious wickednes. And thus much of particular men, chastised by Iesus.

But if we desire to haue a full example of his iustice vppon a whole Nation togither, let vs consider what befell Ierusalem, and the people of Iury, for their barbarous cruelty practised vpon him, in his death and passion. And truely, if we beleeue Iosephus, and Philo the Iewish Historiographer, (who liued either with Christ, or immediatly after him) it can

can hardly be expressed by the tong or penne of man, what insufferable calamities and miseries, were inflicted to that people, (presently vppon the ascension of IESVS) by Pilate their Gouernor, vnder Tyberius the Emperor, and then againe by Petronius vnder Caligula, and after that by Cumanus vnder Claudius, and lastly by Festus and Albinus vnder Nero. Through whose cruelties, that Nation was enforced finally to rebell, and take Armes against the Romane Empire, which was the cause of their vtter ruine and extirpation, by Titus and Vespasian. At what time, besides the ouerthrow of their Citty, burning of their Temple, and diuers other infinite distresses, which Iosephus an eye-witnesse protesteth, that no speech or humane discourse can declare.

The very same Author likewise recordeth, eleuen hundred thousand persons to haue bene slaine, & foure-scoure and seuenteene thousand taken aliue, who were eyther put to death afterward in publike triumphs or solde openly for bond-slaues into all parts of the world.

And in this vniuersall calamity of

of the Iewish Nation, being the most notorious and grecuous, that euer happened to people or Nation before or after them (for the Romanes neuer practised the like vpon others) it is singularly to be obserued, that in the same time and place, in which they had put Iesus to death before: that is, in the Feast of the Paschall, when their whole Nation was assembled at Ierusalem, from all parts, prouinces, and Countries of the earth, they receiued this their most pittifull ouerthrow, and that by the hands of the Romane Cæsar, to whō by publike cry, they had appeared from Iesus, but a little before.

Yea, further it is obserued and noted, that as they apprehended Iesus, and made the entrance to his passion vpon the Mount Oliuet, so Titus (as Iosephus writeth) vppon the same Mount planted his first siedge for their finall destruction.

And as they led Iesus from Caiphas to Pilate, afflicting him in their presence: so now were they themselues led vp and downe, from Iohn to Simon, (two Tyrants that had vsurped dominion within the Citty) and were scourged and tormented before

before the tribunal ſeats. Againe they had cauſed Ieſus to be ſcoffed, beaten, and villanouſly intreated by the ſouldiers in Pilates Pallace: they were now their owne principall Rulers and Noble-men, (as Ioſephus writeth) moſt ſcornfully abuſed, beaten and crucified by the ſame Souldiors. Which latter points of crucifying or villanous putting to death vpon the Croſſe, was begun to bee practiſed by the Romanes vpon the Iewiſh Gentry, immediately after Chriſts death, and not before. And now at this time of the warre, Ioſephus affirmeth, that in ſome one day, fiue hundred of his Nation were taken and put to this opprobrious kinde of puniſhment, inſomuch, that for the great multitude he ſaith, *Nec locus ſufficeret Crucibus, nec Cruces corporibus*: That is, neyther the place was ſufficient to containe ſo many croſſes as the Romanes ſet vp, nor the croſſes ſufficient to ſuſtaine ſo many bodies as they murdered by that torment.

Lib. de bel. cap. 28.

This dreadfull and vnſpeakeable miſery, fell vpon the Iews about forty yeares after Chriſt his aſcenſion, when they had ſhewed themſelues moſt

most obstinate and obdurate against his doctrine, deliuered vnto them, not onely by himselfe, but also by his Disciples: of which Disciples they had now slaine S. Stephen and Saint Iames, and had driuen into banishment both S. Peter and S. Paule, and other that had preached vnto them.

To which latter two Apostles, (I meane S. Peter and S. Paule) our Saiour Christ appeared a little before their Martirdomes in Rome, as Lactantius writeth, and shewed that within three or foure yeares after their deaths, he was to take reuenge vpon their Nation, by the vtter destruction of Ierusalem and of that Generation. Which secret aduice, the said Lanctantius affirmeth, that Peter and Paule reuealed to other Christians in Iury; whereby it came to passe (as Eusebius also and other Authors do mention) that all the Christians liuing in Ierusalem, departed thence, not long before the siedge began, to a certaine Towne named Pella, beyond Iordan, which was assigned them for that purpose, by Iesus himselfe, for that it beeing in the dominion of Agrippa, who stood with the Romanes, it remained

Lib. 4. diui. instit. cap. 21.

ned in peace and safety, while all Iury besides was broght to desolation.

This then was the prouidence of God for the punishment of the Iewes at that time. And euer after, their estate declined from worse to worse, and their miseries daily multiplied throughout the world. Wherof he that will see a very lamentable narration, let him reade but the last Booke only of Iosephus History, *De bello Iudaico*, wherein is reported, besides other things, that after the war was ended, and all the publike slaughter ceased, Titus sent threescore thousand Iewes as a present to his Father to Rome, there to be put to death at his pleasure, in diuers & sundry manners. Others he applied to bee spectacles for pastime to the Romanes that were present with him, whereof Iosephus saith, that he saw with his owne eies, two thousand and fiue hundred murdered & consumed in one day, by fight & combat among themselues, and with wilde Beasts at the emperors appointment. Others were assigned in Antioch, & other great Cities, to serue for faggots in their famous bon fieres, at times of triumph. Others were solde

The Iewish miseries after the destruction of Ierusalem.

to be bond-slaues, others condemned to dig and hew stones for euer. And this was the ende of that warre and desolation.

After this againe, vnder Traiane the Emperour, there was so infinite a number of Iewes slaine, and made away by Marcus Turbo in Affrica, & Lucius Quintus in the East, (as all Histories agree) that it is impossible to expresse the multitude. But yet more wonderful it is, which the same Historians do report, that in the 18. yeare of Adrian the Emperour, one Iulius Seuerus being sent to extinguish all the remnant of the Iewish generation, destroied in small time ninety and eight Townes and Villages within that Country, and slew fiue hundred and foure-score thousand of that blood and Nation in one day: at which time also hee beate downe the City of Ierusalem in such sort, as he left not one stone thereof standing vp on another of their auncient buildings; but caused some part thereof to be re edified againe, and inhabited onely by Gentiles. He changed the name of the Citty, and called it AELLA, after the Emperors name. Hee droue all the progeny

The finall desolation of the Iewish Nation.

geny & off spring of the Iewes footh of all those Countries, with a perpetuall Law confirmed by the Emperour, that they should neuer returne: no, nor so much as looke backe from any high or eminent place to that Country againe. And this was done to the Iewish Nation by the Romane Emperours. for accomplishing that demand, which their principall Elders had made not long before vnto Pilate the Romane Magistrate, concerning Iesus most iniurious death, crying out all with one consent and voice, to wit, *Let his blood be vppon vs, and vpon our posterity.*

Math. 25.

The seauenth Consideration.

The fulfilling of Iesus prophesies.

AND herein also, I meane in the most wonderfull and notorious chastisement, or rather reprobation of the Iewish people, which of all the world was Gods peculiar before, is set out vnto vs as it were in a Glasse, the seauenth and last point, which wee made mention of before in the beginning of this Section: to wit, the fulfilling of such speeches & prophesies, as Iesus vttered when he was vppon the earth; as namely at one

one time, after a long and vehement commination made vnto the Scribes and Pharisies, and principall men of that Nation (in which he repeateth eight seuerall times that dreadfull threat Woe) he concludeth finally, that all the iust blood, iniuriously shedde from the first Martyr Abell, should be reuenged very shortly vpon that generation. Math. 23.

And in the same place, he menaceth the populous citty of Ierusalem, that it should bee made desert. And in another place hee assureth them, that one stone should not bee left standing thereof vpon another. Luke 21.

And yet further he pronounceth vppon the same Citty these words; *The dayes shall come vpon thee, and thine enemies shall enuiron thee with a Wall, and shall besiedge thee: they shall compasse thee on euery side, and shall beate thee to the ground, and thy Children in thee.* Luke 19.

And yet more particularly, he foretelleth the very signes whereby his Disciples should perceiue when the time indeed was come, vsing this speech vnto them. *When you shall see Ierusalem besiedged with an Army, then know yee, that her desolation is at hand, for that these are the dayes of reuenge,* Luke 21.

to the ende all may be fulfilled which is written. Great distresse shall finde vppon this earth, and vengeance vpon this people. They shall be slaine by dint of the sword, and shall be ledde as slaues into all Countries. And Ierusalem shall be tredden vnder feete by the Gentiles, vntill the time of Nations be accomplished.

This fore-tolde Iesus of the misery that was to fall vppon Ierusalem, and vpon that people (by the Romanes and other Gentiles) when the Iewes seemed to be in most security, and greatest amity with the Romanes, (as also they were when the same things were written) and cõsequently at that time, they might seeme in al humane reason, to haue lesse cause then euer before to misdoubt such calamities. And yet how certaine and assured foreknowledge, (& as it were most sensible feeling) Iesus had of those miseries; hee declared, not onely by these expresse words, and by their euent: but also by those pittifull teares he shed vpon sight & consideration of Ierusalem, and by the lamentable speech he vttered to the women of that Citty, who wept for him at his passion, perswading them to weep rather for them-

Luke 19.

selues

elues and for their Children (in re-
pect of the miseries to follow) then
for him. Which words and predicti-
ons of Iesus, together with sundry o- Luke 13.
her his speeches, fore shewing so
particularly the eminent calamities
of that Nation, (and that as I haue
said, at such time, when in humane
discourse ther could bee no probabi-
ity ther of) when a certain heathen
Chronicler and Mathematique, ne-
ed Phlegon, about a hundred years
ter Christs departure, had dili-
ently considered, hauing seene the
me also in his daies most exactly
fulfilled, (for he was seruant to A-
rianus the Emperour, by whose
commandement as hath beene saide
fore, the finall subuersion of that
ewish Nation, was brought to passe)
is Phlegon (I say) though a Pa-
n, yet vpon consideration of these
gnes, and others that he saw, (as
e extreme persecution of Christi-
s foretold by Christ and the like)
pronounced, that neuer any man
retold things so certainly to come,
that so precisely were accompli-
ed, as were the predictions & pro-
esies of Iesus. And this Testimo-
of Phlegon, was alledged and vr-

ged for Christians against one Celus a heathen Philosopher and Epicure, by the famous learned Origen, euen the very next age after it was written by the Author; so that of the truth of this allegation, there can be no doubt or question at all.

Other prophesies of Iesus fulfilled to his Disciples.

AND now albeit these predictions & prophesies, concerning the punishment and reprobation of the Iewes, fulfilled so euidently in the sight of al the world, might bee a sufficient demonstration, of Iesus fore-knowledge in affaires to come, yet there are many other things beside fore-shewed by him, which fell out as exactly as these did, notwithstanding that by no learning, Mathematicall reason, or humane coniecture, they were or might be foreseene. And as for example, the foretelling of his owne death, the manner, time and place thereof; as also the person that should betray him, together with his irrepentant ende. The flight, feare, and scandall of his Disciples, albeit they had promise

& protested the contrary. The three seuerall denyals of Peter. The particular time of his owne resurrection, and ascension. The sending of the holy Ghost, and many other the like predictions, propheſies and promiſes, which to his Apoſtles, Diſciples, and followers that heard them vttered, & left them written before they fell out, and saw them afterward accompliſhed; and who by the falſehood thereof ſhould haue receiued greateſt damage of all other men, if they had not bene true, to theſe men I ſay) they were moſt euident proſes of Ieſus diuine preſcience in matters that ſhould enſue.

Propheſies fulfilled in the ſight of the Gentiles.

BVT yet for that an Infidell (with whom onely I ſuppoſe my ſelfe to deale in this place) may in theſe and the like things, finde (perhaps) ſome matter of cauilation, and ſay, that theſe propheſies of Ieſus, were recorded by our Euangeliſts, after the particularities therein propheſied were effectuated, and not before; and conſequently, that they might

be forged, I will alledge certaine other euents, both fore-tolde and registred before they came to passe, & devulged by publique writinges in the face of all the world, when there was small semblance that euer the same should take effect. Such were the particular foretelling of the kind and maner of S. Peters death, whiles he liued The particular and diffrent manner of S. Iohn the Euangelists ending from the rest of the Apostles. The fore shewing and describing to his Disciples the most extreme and cruell persecutions, that should ensue vnto Christians for his sake, (a thing at that time not probable in reason, for that the Romans permitted the exercise of all kinds of Religions) and that not withstanding all these pressures & intollerable afflictions, his faithfull followers should not shrinke, but hold out and daily increase in zeale, fortitude, and number, and finally should atchieue the victory & conquest of all the world; a thing much more vnlikely at that day, and so far passing all humane probability, as no capacity, reason, or conceite of man might reach or attaine the fore-sight

there

thereof. And with this will we conclude our third & last part of the generall diuision set downe in the beginning, concerning the grounds & proofes of Christian Religion.

The Conclusion.
Sect. 4.

BY al that hetherto hath bin said, we haue declared & made manifest vnto thee (gentle Reader) three things of great importance. Firſt, that from the beginning and creation of the world, there hath beene promiſed in all times & ages a Meſſias, or Sauiour of mankinde, in whom and by whom, all Nations ſhould be bleſſed; as alſo, that the particular time, manner, & circumſtance of his comming, together with the quality of his perſon, purpoſe, doctrine, life, death, reſurrection, and aſcenſion, were in like manner by the Prophets of God, moſt euidently foreſhewed. Secondly, that the very ſame particulars and ſpecial points that were aſſigned and ſette downe by the ſaid Prophets, were alſo fulfilled moſt exactly with their circumſtances, in the perſon & acti- The ſum of the three former ſections.

on of Iesus Christ our Lord and Saui-our. Thirdly, that besides the accomplishment of all the fore-saide propheſies, there were giuen by Ieſus many ſignes, manifeſtations, and moſt infallible arguments of his Deity and omnipotent puiſſance, after his aſcenſion or departure from all humane and corporall conuerſation in this world.

By all which waies, meanes, arguments and proofes, and by ten thouſand more, which to the tongue or penne of man are inexplicable, the Christian minde remaineth ſetled, & moſt firmely grounded in the vndoubted beleefe of his Religion, hauing beſides all other things, euidences, certainties & internall comforts and aſſurances which are infinite, theſe eight demonſtratiue reaſons & perſwaſions which enſue for his more ample and aboundant ſatisfaction therein.

The Propheſies.

FIrſt, that it was impoſsible, that ſo many thinges ſhould bee foretold ſo preciſely, with ſo many particularities, in ſo many ages, by ſo diffe-

different perſons of all ſanctity, with ſo great concord, conſent, and vnity, and that ſo long before hand, but by the Spirit of God alone that onely hath the fore-knowledge of future euents.

The fulfilling.

SEcondly, that it could not poſſibly be ſo, that ſo many things ſo difficult and ſtrange, with all their particulars and circumſtances, ſhold be ſo exactly and preciſely fulfilled, but in himſelfe alone, of whom they were truely meant.

Gods aſsiſtance.

THirdly, that it can no wayes be imagined, that God would euer haue concurred with Ieſus doorings, or aſsiſted him aboue all courſe of nature, with ſo aboundant Myracles, as the Gentiles do confeſſe that hee wrought, if he had bene a ſeducer, or take vpon him to ſet forth a falſe doctrine.

Iesus doctrine.

FOurthly, if Iesus had intended to deceiue and seduce the world, he would neuer haue purposed a Doctrine so difficult and repugnant to al sensuality, but rather would haue taught things pleasant and grateful to mans voluptuous delight, as Mahomet did after him. Neyther could the nature of man haue euer effectuously embraced such austerity, without the alsistance of some diuine & supernaturall power.

Iesus manner of teaching.

FIftly, for that Iesus being poorely borne and vnlettered as by his aduersaries confession doth appeare, and that in such an age and time when all worldly Learning was in most florishing estate; he could neuer possibly, but by diuine power, haue attained to such exquisite knowledge in all kind of learning, as to bee able to decide all doubts and controuersies of Philosophers before him, as he did, laying downe more plainly, distinctly, and perspicuously, the

the pyth of all humane and diuine learning, within the compasse of three yeares teaching, (and that to auditors of so great simplicity) then did all the Sages of the world vnto that day; insomuch that euen then, the most vnlearned christians at that time, could say more in certainty of truth, concerning the knowledge of God, the creation of the world, the end of man, the reward of vertue, the punishment of vice, the immortality and rest of our soules after this life, and in other such high points & mysteries of true Philosophy, thē could the most famous and learned of all the Gentiles, that had for so many ages before, beaten their braines in contention about the same.

Iesus life and manner of proceeding.

SIxtly, if Iesus had not meant plainly and sincerely in al his doings, according as he professed, hee would neuer haue taken so seuere a course of life to himselfe, neyther would he haue refused all temporall dignities and aduancements as hee

did;

did: he wou'd neuer haue chosen to die so opprobriously in the sight of all men, or made election of Apostles and Disciples so poore and contemptible in the world; nor if hee had, would euer worldly men haue followed him in so great multitudes, with so great feruour, zeale, constancy, and perseuerance vnto death.

The beginners and first founders of Christian Religion.

SEuenthly, we see that the first beginners and founders of Christian religion left by Iesus were a multitude of simple and vnskilfull persons, vnapt to conceiue or deuise any thing of themselues. They began against all probability of mans reason, they went forward against the streame and strength of the world: they continued and encreased aboue humane possibility: they persecuted in tormeots and afflictions insufferable: they wrought Myracles aboue the reach & compasse of mans ability: they ouerthrew Idolatry that then possessed the world, & confounded all powers infernall, by the onely name and vertue of their master.

ther. They saw the propheſies of Ieſus fulfilled, and all his diuine ſpeeches and predictions came to paſſe. They ſaw the punniſhment of their enemies & chiefe impugners to fall vpon them in their dayes. They ſaw euery day whole Prouinces, Countries, and Kingdomes conuerted to their faith. And finally, the whole Romane Empire, and world beſides, to ſubiect it ſelfe to the Law, obedience, and Goſpell of their Maſter.

The preſent ſtate of the Iewes.

LAſtly, among all other reaſons & arguments, this may be one moſt manifeſt vnto vs: that whereas by very many teſtimonies & expres propheſies of the olde Teſtament, is affirmed, that the people of Iſrael ſhould abandon, perſecute, and put to death the true Meſsias at his comming, as before hath bene ſhewed; and for that fact, ſhould it ſelfe be abandoned of God, and brought to ruine and diſperſion ouer all the World: (wherein according to the words of Oſe, *They ſhall ſitte for a long time without a King, without a Prince, without Sacrifice, without Altar,* Oſea 3.

tar, without Ephod or Images, and after this againe, the children of Israel shall returne, and seeke their God in the last daies.

We see in this age the same particularities fulfilled in that Nation, & so haue continued now for these 16. hundred yeares: that is, we see the Iewish people afflicted aboue al Nations of the world: dispersed in seruility throughout all corners of the earth, without dignity of reputation, without King, Prince, or Commonwealth of themselues, prohibited by all Princes both Christian and other, to make their sacrifice wher they inhabite: depriued of all meanes to attaine vnto good knowledge in good literature, whereby daily they fal into most grosse ignorance, and absurdities against comon reason in their latter doctrine, thē did the most barbarous Infidels that euer were, hauing lost all sence and feeling in spirituall affaires: all knowledge and vnderstanding in Celestiall thinges for the life to come; hauing among them no Prophet, no graue Teacher, no man directed by Gods holy Spirit: and finally, as men forlorne and filled with all kinde of misery, doe both

both by their reward and externall calamities, preach, denounce, & testifie to the World, that Iesus whom they crucified, was the onely true Messias and Sauiour of mankinde, and that his bloud, (as they themselues required) lyeth heauily vppon their generation for euer.

The conclusion of the Chapter, with an admonishment.

WHerfore, to conclude this whole Discourse and Treatise of the proofes and euidences of our Christian Religion: seeing that by so manifold and inuincible demonstrations, it hath beene declared and laid before our eyes, that Iesus is the only true Sauiour & Redeemer of the world; and consequently, that his seruice and Religion, is the only way and meane to please almighty God, and to attaine euerlasting happines: there remaineth now to be considered, that the same Iesus, which by so many Prophets was promised to be a Sauiour, was foretolde by the selfe-same Prophets, that hee should be a Iudge, and Examiner of all our actions. Which latter point, no one

Pro-

Prophet that hath fore-shewed his comming, hath omitted seriously to inculate vnto vs. No not the Sybils themselues, who in euery place where they describe the most gracious cõming of the Virgins Sonne, do also annexe thereunto his dreadfull appearance at the day of Iudgement, especially in those famous Acrostick verses, whereof there hath beene so much mention before: the whole discourse vpon the words *Iesus Christ the Sonne of God, Saviour, and Crosse.* containeth nothing else, but a large and ample description, of his most terrible comming in fire and flame, and conflagration of the worlde at that dreadfull day, to take account of all mens words, actions, and cogitations.

1 Reg. 2. Esay 2. Daniel 7.

To which description of the Pagan Prophets, is consonant the whol tenor and context of the olde Bible, foreshewing euery where, the dreadfull maiesty, terror, and seuerity of the Messias at that day. The new Testament also, which tendeth both to comfort and solace mankinde and is called by the name of Euangile, in respect of the ioyfull newes which it brought into the world, omit-

teth

teth not to put vs continually in mind of this point. And to that ende, both Christ himselfe, amidst all his sweete and comfortable speeches with his Disciples, did admonish them often of this last day, and his Apostles, Euangelists, and Disciples after him, repeated iterated & vrged this important consideration, in all their words and writings. Math. 12. Mark. 13. Luke 17.

Wherefore, as by the name and expectation of a Sauiour, we are greatly stirred vp to ioy, alacrity, confidence, and consolation, so by this admonishment of Gods Saints, and by the testimony of our Lord and Sauiour Iesus Christ himselfe, that hee is to be our Iudge, and seuere examiner of all the minutes and moments of our life: wee are to conceiue iust feare and dread, of this his second comming.

An illation vpon the premisses, with an exhortation.

AND as by the whole former treatise, we haue beene enstructed that the onely way to saluation, is by the true profession of Christian Religion: So by this account that shall be

be demanded at our hands at the last day, by the Author and first Institutor of this Religion. We are taught, that vnlesse we be true Christians indeede, and doe performe such duties as this Law and Religion prescribeth vnto vs, so farre off shall we be from receiving any benefit by the Name, as our iudgment shall be more greeuous, and our finall calamity more intollerable. For which cause, I would in sincere charity exhort euery man, that by the former discourse hath receiued any light, and is thoroughly confirmed in his iudgement concerning the manifest and vndoubted truth of this Christian Religion: to imploy his whole study and endeuors, for the attainment of the fruite and benefit thereof, which is by beeing a true and faithfull Christian: for that our Sauiour Christ himselfe fore-signified, that many should take vppon them the Name, without benefit or commodity of their profession.

And to the ende each man may the better know or coniecture of himselfe, whether he be in the right way or no, and whether he performe indeed the true duty belonging vnto a faithfull Christian. I haue thought conuenient to adioyne this Chapter next following of that matter, and therin to declare the particular points belong-

belonging to that profession. Which being knowne and throughly considered, it shall be easie for euery one that is not ouer-partiall, or wilfully bent to deceiue himselfe, to discerne clearely of his owne estate, and of the course and way that he holdeth.

This (I say) is a high point of wisedome for all men to doe while they haue time: least at the last day wee hauing passed ouer the whole course of our liues, in the bare name onely of Christiany, without the substance and true knowledge thereof, do finde our selues in the number of those most miserable and vnfortunate people, who in time to come shall cry, Lord, Lord, and receiue no comfort at all by that confession.

HOW

HOW A MAN MAY iudge or discerne of himselfe, whether he be a true Christian or not.

With a declaration of the two parts belonging to that profession: which are, beleefe and life.

CHAP. V.

AS in humaine Learning and Sciences of this world, after declaration made of the vtility, possibility, certainty, conueniency, and other qualities, commendations, and properties thereof: the next point is to shew the meanes & waies wherby to attaine the same: so much more, in this diuine and heauenly doctrine of Christian Religion, (which concerneth our soule & euerlasting saluation) for that we haue shewed before, not onely the most vndoubted Truth, whereuppon it standeth, but also that the knowledge hereof is so absolutely necessary, as there is no other name or profession vnder heauen,

uen, whereby mankinde may bee sa- Acts 4.
ued, but onely this of Iesus; it fol- The effect
loweth by order of consequence, that of this
we should treate in this place, how Chapter.
a man may attaine the fruite of this doctrine, that is to say, how hee may come to bee a good Christian, or if he already possesse that name, how hee may examine or make triall of himselfe, whether he be so indeed or not. Which examination, to speake in briefe, consisteth wholy in consideration of these two points. First, whether hee doe not onely beleeue vnfainedly the totall summe of documents and mysteries, left by Iesus and his Disciples to the Catholique Church, but also perswade and assure himselfe of the forgiuenesse of al his sinnes, and of the fatherly loue and fauour of GOD towardes him in Christ Iesus, whereby hee is adopted to be the Sonne of God, and an heire of euerlasting life. Secondly, whether he confirme and frame his life, according to the precepts & doctrine of Christ Iesus. So that in these two points, we are to bestow our whole speech in this Chapter.

The

The first part concerning Beleefe.

AND for the first, how to examine the truth of our beleefe, it would be ouer tedious to lay downe euery particular way that might bee assigned for discussion thereof: For that it wold bring in the contention of all times, as well ancient as present, about controuersies in christian Faith, which hath beene impugned from age to age, by the seditious instruments of Christs infernall enemy. And therefore as well in respect of the length, (whereof this place is not capable) as also for that of purpose, I doe auoide all dealing with matters of controuersie within the compasse of this worke. I meane onely at this time, (for the comfort of such as are already in the right way, and for some light vnto others, who perhaps of simplicity may walke awry) to set downe with as great breuity as possibly may be, some few generall notes or obseruations, for their better helpe in this behalfe.

In which great affaire of our faith and beleefe, (wherein consisteth as well the ground and foundation of our

our eternall welfare, as also the fruit and entire vtility of Christes comming into this world, it is to bee considered, that God could not of his infinite wisedome, (fore-seeing all things and times to come) nor euer would of his vnspeakable goodnesse (desiring our saluation as hee doth) leaue vs in this life, without most sure, certaine, & cleare auoidance of this matter: and consequently, wee must imagine that al our errors committed herein, (I meane in matters of faith and Beliefe among Christians) do proceed rather of sin, negligence, wilfulnes, or inconsideration of our selues, then either of difficulty, or doubtfulnes in the meanes left vnto vs, for discerning of the same, or of the want of Gods holy assistance to that effect, if we would with humility accept thereof.

The matters of faith & beleefe easy among Christians.

This Esay made plaine, when hee propheſied of the prospicuity, that is, of this most excellent priuiledge in Christian Religion, so many hundred yeares before Christ was born. For after that in diuers Chapters he had declared the glorious comming of Christ, in figures and myracles, as also the multitude of Gentiles, that should

should embrace his doctrine, together with the ioy and exultation of their conuersion: hee fore-sheweth presently, the wonderful prouidence of God also, in prouiding for Christians so manifest a way of direction for their faith and religion, as the most simple and vnlearned man in the world, should not be able (but of wilfulnesse) to go astray therein. His words are these, directed to the Gentiles. *Take comfort and feare not, Behold, your GOD shall come and saue you. Then shall the eyes of the blinde bee opened, and the eares of the deafe shall be restored, &c. And there shall bee a path and a way; which shall bee called the Holy way: and it shall bee vnto you so direct away, as a foole shall not bee able to erre therein.* By which words we see, that among other rare benefits that Christs people were to receiue by his comming, this should be one, and not the least, that after his holy doctrine once published & receiued, it should not be easie for the weakest in capacity or learning that might bee, (whom Esay heere noteth by the name of fooles) to runne awry in matters of their beleefe, so plaine, cleere, and euident,

Esay 35.

should

should the way for all tryall thereof be made.

God hath opened himselfe vnto vs in the holy scriptures, the writings and doctrine of Moses and the Prophets, of Christ, and his Apostles: wherein is contained whatsoeuer is necessary for our saluation. For although the inuisible things of God, that is, his power and God-head, may be seene by the workmanship, and creation of the world, wherein as in a booke written with the hand of GOD, and laid open to the eyes of men, the glory of God and his mighty power appeareth: Yet because, either we read not this booke at all, or if we doe, we reade it carelesly, therefore it was necessary that the Lord God should adde another Booke, more plaine and easie to be read, so that hee may run that readeth it, and this is, (as hath beene said) his holy will, reuealed vnto vs in his written word. Which S. *Augustine* therefore very well calleth the letters or Epistle of God sent vnto vs from our heauenly Country, to teach vs to liue godly and righteously whilest wee soiourne heere in this present world.

Iohn 10,22

Rom.1,10

Psal.19,1.

Abac 2,2.

Psal.118. This is the Lanthorne whereby our feete may be directed, and the light wherby our paths may be guided vnto Christ: it is that most certaine & infallible rule and leuell of all our actions, whereby both our faith and life are to bee squared and framed. Yea, it is that holy and vndefiled way, and withall that plaine and easie way denoted by Esay, which euen the very entrance therof, giueth light and vnderstanding (as Dauid speaketh) vnto the simple

And although we must confesse

1 Pet.3. with Saint Peter, that ther are some things in the Scripture hard to bee vnderstood, yet wee may also say with the same Peter, that they are hard to those that are vnlearned & vnstable, which peruert and wrest

1 Cor.4,3,4 them to their owne destruction. So that if the Gospell of Christ be yet hid, it is hidde to them that perish, whose sence Sathan hath closed, that the light thereof should not shine vnto them. And here-hence

Tit.3. it is, that the Apostle S Paule, pronounceth so peremptorily of a contentious and hereticall man, *that hee is damned by the testimony of his owne iudgement or conscience*, for that hee hath

hath abandoned this common, di-
rect, and publike way, which al men
might see, and hath deuised particu-
lar paths and turnings to himselfe.
And here-hence it is, that the anci-
ent Fathers of Christs Primatiue
Church, disputing against the same
kinde of people, defended alwayes,
that their error was of malice, and
wilfull blindnesse, and not of igno-
rance; applying these words of pro-
phesie vnto them, *They that saw mee,* Psal. 31.
ran from me.

Thus then it appeareth, that the
plaine and direct way mentioned by
Esay, wherein no simple or ignorant
man can erre, is the doctrine taught
by the mouth of our Sauiour Christ
and his Apostles, which howsoeuer
it seeme to be obscure and darksome
vnto men of peruerse mindes, that are
not exercised in it, yet to the godly
and studious readers & hearers that
haue their eyes opened, and their
mindes lightened to see the truth, it 1 Pet. 1.
is most plaine and easie to be vnder-
stood.

And this is the cause, that those
holy and sage Apostles of Christ for
the better peruerting of al by-waies,
crooked paths, and blinde lanes of

1 Cor. 16. Gal. 5. errors that afterwards might arise, (as by reuelatiõ from Iesus they vnderstood there should be many) so earnestly exhorted, & so vehemently called vpon the people, to stand fast in the documents then receyued, to hold firmely the faith & doctrine already deliuered, as a *Depositis* & treasure committed, to be safely kept vntil the last day And aboue all other things, they most diligently forewarned them, to beware of new fangled teachers, whom they called Heretiques, who should breake from the vnity of that body wherof christ is the head, and should deuise new glosses, expositions, and interpretations of Scripture, bringing in new sences, doctrines, opinions, and diuisions, to the renting of Gods church and citty now builded, and to the perdition of infinite soules.

Gal. 1, 12. The Apostle S. Paul, euen whilest hee liued, found some of his Scholers to be remoued by new fangled Teachers to another Gospell, & therbetter to make them see their error, pell, hee appealeth to the Gospell which he had taught them. The gospel he preached, was not after man, neither receiued it he of mã, but by re-

uela

arise, relation from Iesus CHRIST He
y va- brought them no fancies, visions,
y) so dreams, interpretation of Scripture
ment- catched in his owne braine, but the
stand pure and sincere doctrine receiued
recey- by reuelation from God himselfe, 1 Cor. 12, 13
& do- and faithfully deliuered vnto them
Depo without hatred or maine, as hee re-
e safe- ceiued it.
aboue Therefore Saint Ierome vpon that
gently place, considering how al Hereticks
of new haue iugled with the Scriptures frō
called time to time, saith; That Marcion,
from and Basilides, and other Hereticks,
christ the contagious botches and plague
e new sores of the Church,) haue not the
retati- Gospell of God, because they haue
n new not the Spirit of GOD, without
d diui- which, that which is taught, grow-
church eth to bee mans Gospell. This ma-
to the eth that learned Father to resolue
pon the matter, that it is a dange-
whilest rous thing peruersly to expound the
Schol holy scriptures, for by this meanes,
angles that is, by wrong and peruerse inter-
& the pretation, that which is Gods gos-
error pell, is made mans Gospell, *& quod*
which *ipsius est*, and that which is worse,
spel h (saith this holy Father) it is made
n, ney the diuels Gospell. For discerning
t by n therefore of this kinde of most per-
uel

nicious people, and their diuellish
Eph. 14,14. dealing and least we should bee carried away with euery winde of doc-
1 Cor. 24. trine by the wilinesse of men, GOD hath ordained in his Church, Apostles, Doctors, Prophets Pastors, and Interpreters whom hee hath so guided and gouerned from time to time with his holy Spirit, that they haue beene able by the Scriptures to represse and beate downe whatsoeuer errors and heresies haue beene raised vp by the enemies of Gods truth, contrary to the analogy of faith, and rule of charity: that is to say, beside the true sence and meaning of the Canonicall Scripture.

When there rose vp certaine seditious fellowes among the Iewes, in the Primitiue Church, making some contention about their Ceremonies, as did Simon Magus. Nicholas, Cerinthus, Ebion, and Meander, that were heretiques. They were refelled and conuinced out of the Scriptures, by the Apostles and their Schollers, Martialis, Dyonisius, Areopagita, Ignatius, Polycarpus, and other, who were no doubt, directed and guided by the Spirit of God. After-ward, when Basilides, Cerdon, Marcion, Valentinus, Tacianus, Apelles, Montanus, and diuers other troubled the

Church

Church with monstrous heresie, they wer confuted by Iustinus Martyr, Dyonisius Bishop of Corynth, Ireneus, Clemens Alexandrinus, Tertullian, and their equals, who in all their controuersies had recourse vnto the Scriptures, and being instructed and led by the Spirit of truth, preuailed mightily against their aduersaries. And so downward from age to age vnto our daies, whatsoeuer heresie or diffrent opinion hath sprung vp contrary to the doctrin of Christ and his Apostles, it hath bin checked & controlled by the watchmen, spirituall Pastors and Gouernours of the Church, who alledged alway the consent of the Scriptures for deciding of all doubts, and were most graciously guided by the Spirit of God in all their actions.

And hereof it is, that the word of God is called the sword of the Spirit, because as it was giuen by inspiration at the first so being expounded by the direction of the same spirit, it is most liuely and mighty in operation: sharper then any two edged sword, & entring through euen

2 Tim. 3, 16
Heb. 4, 12.

to the diuiding asunder of the soule and the spirits of the ioynts and the Marrow, and it is a discerner of the thoughts and intents of the heart.

This is that spirituall sword wherwith our Sauior Christ preuailed against Sathan, the head Lord & Master of all heretiques, who notwithstanding pretended scriptures for his diuellish purposes. And the Apostle Paule, beeing furnished with this onely weapon, disputed against the peruerse and ouer-thwart Iewes which dwelt in Damascus, and confounded them, prooving by conference of Scriptures, that this was the very Christ.

Math. 4.

Acts 9.

Now as it was expedient that the Gospels should be written, that we learning the truth foorth of them, should not be deceiued by the lyes of heresies; so was it necessary that the same gospels shold be preached for the confirmation of faith. And heereof it is, that the Apostle Saint Paul, Rom. 10. saith, that faith commeth by hearing the word of God, because the word preched, is the ordinary means to beget and increase faith in vs, for the which cause also, it is called the incorruptible seede,

Eph. 5, 26.

where-

whereby we are borne anew, & whereby the Church is sanctified vnto the Lord.

Wherefore to conclude this point, seeing that the whole Scriptures are that most infallible and secure way mentioned by Esay, seeing they are the rule and leuell both of our faith and life, containing in them sufficient matter to confute error, & confirme the truth, able to make a man wise vnto saluation, and perfectly instructed vnto euery good worke, this ought to be the duty of the faithfull, (that I may vse the words of Basill) to bee throughly perswaded in his minde, that those things are true & effectuall, which are vttered in the scripture, and to reiect nothing therof. 2 Tim 3,15

For if whatsoeuer is not of faith is sinne, (as saith the Apostle) and if faith comming by hearing, and hearing by the word of God, without doubt when any thing is without the holy Scripture, (which cannot be of faith) it must needes bee sinne.

And therefore (to speake as Saint Augustine speaketh) if any, I will not say if we, but (which S. Paule addeth) if an Angell from heauen, shal preach eyther of Christ, or of his

Church or of any other thing which pertaineth to faith, or to the leading of our life, otherwise then we haue receiued in the holy Scriptures of the Law and the Gospell, let them be accursed.

Now if forsaking all by paths of mens inuentions and traditions, wee wil search diligently in the scripture wherein we thinke to haue eternall life, we shall see, that they testifie of nothing so much, as of the promises of God in Christ Iesus; who as hee is the end of the Law for righteousnesse to euery one that beleeueth, so do they send vs directly, and as it were lead vs by the hand like a carefull Schoole master vnto him, teaching vs to apprehend and lay hold on him with the hand of faith, and to apply him with his gifts and graces vnto our selues, and our owne saluation. So that faith is made the meanes, and as it were the Conduite to conuey christ himselfe, his death, buriall, and resurrection, and al the rest of his benifits vnto vs, which the Apostle witnesseth, Col. 2, 12. Yee are buried (saith hee) with him thorow Baptisme, in whom ye are also raised vp together, through the faith of

Iohn 5, 39.

Rom. 10.
Gal. 3, 24.

of God, effectually working, who raised him from the dead. Wherof it ensueth, that all the faithfull do not onely obtaine the benefit of Christs death and buriall by their baptisme, whereby they die vnto sinne, but also do receiue and enioy, the fruite and effect of his resurrection by a liuely faith, wherby they are quickned and raised vp vnto righteousnes in this life, and are assertained of resurrection vnto glory in the life to come, by his mighty working, that is able to subdue al things to himselfe.

Seeing therefore that the summe and substance of our whole Religion, and of our eternall saluation or damnation, consisteth in the knowledge of his owne vertue, it shall be worth the labour breefely (but yet plainly) to describe the forme, force and nature of this faith, whereof we speake. Wherein you shall not looke for the diuers significations, which that word receiues in Scripture, nor for any declaration of those vnprofitable faiths whereof S Iames speaketh, which are common to the wicked, and to the Diuels themselues, whereby they beleeue, that Iesus is that Christ, but here my purpose is

Phil. 3.

Iam 2.

Mat. 1, 24.

to

to entreate of that liuely and sauing Faith, which is peculiar and proper to the elect and chosen Children of
Mat.1,21. GOD; whereby they beleeue, that Christ is their Iesus, by whom they are saued from their sins, and from the punnishment due vnto them for the same, and by whom onely they
Rom.8,17. are restored to the fauour of God, and made heires with Christ, of his heauenly kingdome.

In the Epistle to the Hebrues, ther is a notable descriptiō of that liuely faith, wher it is said to be the ground of things that are hoped for, & the
Heb.11. euidence of things that are not seen Of which description of the Apostle we may make a plaine definition after this sort. Faith is an assured perswasion of our saluation, by the meanes of Christ, which is grounded on the promises of God. & sealed in our hearts by the h ly Ghost. This definition is drawn from the form & property of true faith, but the other in the Epistle of the Hebrewes, seemeth rather to be takē from the substance of faith, and speaketh of the obiect matter thereof. But both of them tend to one and the same thing namely, to expresse the nature of true

true faith, to consist in the certainty of that eternall life, which is purchased vnto vs by Christ Iesus; which although wee enioy not presently, yet by faith we are as fully assured of it, as if we had possession and fruition thereof already. And heereof it is, that the Apostle calleth it *Plerophoria*, fulnesse or assurance of faith, when wee are perswaded, that wee are so highly in Gods fauour, that nothing is able to separate or remoue vs from the loue that God beareth vs in his Son and our Sauiour Christ Iesus. This fulnes of faith containeth in it these three things. Col. 2, 2. Heb. 10.

First, a notice or knowledge of the mercifull promises of God in Christ Iesus. Secondly, an vndoubted perswasion of the truth of those promises. And thirdly, the applying of the same to the comfort of our soules & consciences, for our euerlasting saluation. For as it is not enough for a man to haue meate, valesse hee also eate it & digest it, so it is not enough for vs to know the promises of God, valesse wee beleeue the same to bee true, and apply them to our owne selues. And as it is not enough for a wounded man, to haue a soueraigne Heb. 4, 2.

salue,

salue or medicine in his window vnlesse he apply it to his wound; so is it not sufficient for vs, to know that Christ is the Sauiour of the world, vnlesse also we acknowledge him to be a Sauiour vnto vs, and lay hold on him by the hand of faith.

Wherefore, this is the property and effect of a sauing faith, euen to apply Christ with his gifts vnto euery one of the faithful, and to make all conclusions of Gods promises particular, that is peculiar to themselues & their owne saluation. And therefore it is, that faith is called the life of the soule, because it is the instrument wherewith christ the true life and food of our soule is to be eaten. Yea it is the mouth, the tongue, the teeth, the stomack, & the heat of our hearts and soules, wherby christ the word of God, is spiritually take, eaten & digested of vs. With which word, or rather with which Christ, our soules doth liue; namely, with the flesh and blood of Christ, which we eate and drinke, whilst we embrace and receiue Christ by a liuely faith. Whereupon Saint Cyprian hath this sweete saying; *Quod esca carni, hoc anima est fides, &c.* That which

Habac. 2.
Rom. 1, 17.
Iohn 6.

which meate is to the flesh, that is faith to the soule. That which foode is to the body, that is the Word to the Spirit. So that faith is the bond, which doth so straightly vnite and knit vs vnto Christ, no otherwise thē the members are vnited to the head: wherby we partake his spiritual graces, as the members of mans body receiue nutriment from the head: & in a word, what good things soeuer are necessary for our eternall life, do flow and are deriued vnto vs from Christ, as from a most plentifull and wholesome Fountaine, and are conueyed vnto vs, by the instrument of Faith: as by a strong and substantiall Conduit-pipe.

It were too long, and not so pertinent to the purpose, to recite all the properties of this sauing faith, wherof we speake: it may suffice therfore to haue shewed you these few notes and effects therof, by the due consideration whereof, it shall bee easie for any to examine & try thēselues (as the Apostle speaketh) whether they be in the faith or no, and consequently, whether they be true christians for the first part of that profession, namely, for matters of beleefe, 2 Cor. 13.

which

which consisteth (as hath bene shewed) not onely in beleeuing whatsoeuer is propounded vnto vs in the holy Scripture (although that also be a true faith) but also in the assurance of Gods loue and fauor towards vs, wrought in our hearts by the preaching of the Gospell & sealed by the Holy Ghost: whereby we do firmely perswade our selues, that our sinnes are as vtterly forgiuen vs for Christ his sake, as if we had neuer committed any, and his righteousnes, as perfectly imputed vnto vs, as if wee had performed the same in our own persons.

Wherefore to conclude this first part of our present speech, he that not only protesteth with S. Ierome, that hee doth abhorre all sects, and names of particular men, as Marcionists, Montanists, Valentinians, & the like, (which like the builders of Gen. 11. Babel) haue built vp Churches, Sinagogues, and Conuenticles to get themselues a name, that men might be called after them, Marcionists, Montanists, and such others; hee I say, that loatheth & detesteth sects, and as hee was not baptized in the Name of Marcion, Montan, or Valentine, but in the Name of Iesus Christ,

Christ, so refuseth he to bee called a Marcionist, Montanist, or Valentinian, or by any name of any mā vnder heauen, and there withal reioyceth in the Name of Christ, to bee called a Christian, & giuing all doctrines and gospels the slip, pitcheth him vpon the doctrine and Gospell of IESVS, taught by his holy Apostles; he that can captiuate his vnderstanding, to the obedience of Christ, to belieue hūbly such things as Christ by his Apostles proposeth vnto him, albeit his reason or sence should stand against the same. And not onely so, but also perswadeth & assureth his owne hart & soule, that all the mercifull promises that God maketh in his word, to belong vnto him in speciall, and that he is one of that number which GOD hath elected to saluation, and for whose sinnes, Christ Iesus the sonne of God was content to die, and to rise again for his iustification, he e that findeth himselfe to be in this faith, or rather this faith to be in him, and feeleth the fruites and effects therof, that is as they are reckned by the Apostle, Rom 5 to be at peace with God, to haue an entrāce vnto grace, to haue spi-

2 Cor. 10.

Ephe. 3.

spirituall ioy, not onely in prosperity, but euen in tribulation and affliction to haue hope that maketh not ashamed: and to haue the loue of God shed abroad in his hart, by the working of the holy Ghost. This man (no doubt) is in a most sure case for matters of his faith, and cannot possibly walke awry therein, but may thinke himselfe a good Christian, for this first point, which is, for matters of beleefe.

The second part of this Chapter.

THere followeth the second part of Christian profession, concerning life and manners: which is a matter of so much more difficulty then the former, by how many more wayes a man may be led from vertuous life, then from sincere faith, wherein there can be no comparison at all, seeing the path of our beleefe is so manifest (as hath beene shewed) that no man can erre therein, but of inexcusable wilfulnesse. Which wilfulnesse of error, the holy Fathers of Christs Primatiue church, did alwaies referre to two principall and

and originall causes, that is, to pride and ouer-weening in our owne conceits, and vnto malice against our Superiours, for not giuing our selues contentation to the thinges that wee desire. Of the first doe proceede new opinions, new gloſing, expounding, and applying of the Scriptures, preferring our owne iudgement before all other, past or present: the contempt and debasing both of holy Fathers and Councels, and what-soeuer proofe standeth not with our owne liking and approbation.

Of the second fountaine are deriued other qualities conformable to that humour, as are the denying of iurisdiction and authority in our Superiours, the contempt of Prelates, the exaggeration of the faults & defects of our Gouernors, the impugnation of al Bishoplike dignities, or Ecclesiasticall eminency, and especially of that rule whereunto appertaineth the correction of such like offenders: And finally, for satisfying this diuellish and pernitious venome of malice, those wicked reprobates do incite & arme the people against their spirituall Pastours, they kindle factions against Gods faithfull Ministers, they deuise a new Church, a

new

new forme of gouernment, a new kingdome, and Ecclesiasticall Hierarchy vpon earth, whereby to bring men in doubt, or staggering, what or whom to beleeue, or whereunto to haue recourse, in such difficulties as do arise.

These two maladies (I say) of pride and malice, haue beene the cause of obstinate errour in all Heretiques from the beginning, as full well noted that holy and ancient Martyr S. Ciprian, when he said so long agoe; These are the beginnings and originall causes of Hereticks, and wicked Scismaticks, first to please and like well of themselues, and then being puffed vp with swelling pride, to contemne their Gouernors and Superiors. Thus do they abandon & forsake the Church: Thus doe they erect a prophane Altar out of the Church against the Church: Thus do they breake the peace and vnity of Christ, & do rebell against Gods holy ordination.

Many causes of euill life.

Now then, as these are the causes, either onely or principally of erring in our beleefe, most facile and easie (as we see) to be discerned, so of error of life and manners, there are

are many more occasions, causes, of-
springs, and fountaines to be found.
That is to say, so many in number,
as we haue euill passions, inordinate
appetites, wicked desires, or vnlaw-
full inclinations within our mind, e-
uery one whereof is the cause oftē-
times of disordered life, and breach
of Gods commandements

For which respect, there is much
more set downe in scripture for ex-
hortation to good life, then to faith,
for that the error herein is more or-
dinary and easie, & more prouoked
by our owne frailty, as also by the
multitude of infinite temptations.
Wherfore we read, that our Sauior
Christ in the very beginning of his
preching, straight after he was bap-
tised & had chosen vnto him, S. Pe-
ter, and S. *Andrew*, *Iames* & *Iohn*, and
some other few disciples, went vp to
the Mountaine, and there made his
most excellent, famous, and copious
Sermon, recited by S. *Matthew* in 3.
whole Chapters, wherein he talketh
of nothing els but of vertuous life,
pouerty, meeknes, iustice, purity,
sorrow for sinne, patience in suffe-
ring, contempt of riches, forgiuing
of iniuries, fasting, prayer, repen-
tance,

The effect of Christs Sermons. Mat. 5, 6, 7.

tance, entrance by the straight gate, and finally, of perfection, holinesse, and integrity of conuersation, & of the exact fulfilling of euery iote of Gods Law and Commandements. He assured his Disciples with great asseueration, that hee came not to breake the Law, but to fulfill the same: and consequently, whosoeuer should breake the least of his Commandements, and should teach men so to do, that is, should perseuere therin without repentance, and so by his example draw other men to do the like, should haue no place in the kingdome of heauen.

Mat.5,20.

Againe, he exhorteth them most earnestly, to be lights and to shine by good works to all the world, and that except their iustice did exceed the iustice of the Scribes and Pharises, which was but extraordinary & externall, they could not be saued.

Mat.6,24.

Mat.7,13. He told them plainely, they might not serue 2. masters in this life, but either they must forsake God, or abandon Mammon. He cryed vnto them, *Attendite*, stand attent, and consider well your state and condition; and then againe, *Seeke to enter by the straight gate.* And lastly he concludeth,

Mat.7,20.

cludeth, that the only trial of a good
ree, is the good fruit which it yeel-
deth, without the which fruit let the
ree be neuer so rare or pleasant to
he eie, yet it is to be cut downe and
orned. And that not euery one that
hal cry or say vnto him, Lord, Lord, Mat. 7, 25.
t the last day shalbe saued, or enter
nto the kingdome of heauen, but
onely such as did execute in deeds,
he will and commandements of his
Father in this life. For want wherof
et assured them that many at that Mat. 7, 22.
ay who had not only beleeued, but
lso done myracles in his Name,
hould be denyed, reiected, and a-
andoned by him.

Which long lesson of vertuous
e, being the first that euer our Sa-
iour gaue in publike to his Disci-
es, then newly gathered togither,
s S. *Mathew* noteth) hauing trea-
ed some-what before of pointes of
ith, & by some miracles and prea-
ing shewed himself to be the true
essias, doth sufficiently teach vs,
at we must not only beleeue in his
ame and Doctrine, but conforme
ur liues & actions also, to the pre-
cript rule of his commandements.

For albeit in Christian Religion,
faith

faith be the first and principal foundation, whereuppon all the rest is to be staied and grounded. Yet as in other materiall buildings, after the foundation is laid, there remaineth the greatest labour, time, cost, cunning and diligence to be bestowed, vpon the framing and finishing of other parts that must ensue: euen so in this celestiall edifice or building of our soule, hauing laid on the foundation & ground of true beleefe, the rest of all our life time, labour and studies is to be imploied in the perfecting of our life and actions, and as it were in raising vp the wals and other parts of our spiritual building, by the exercise of al vertues & diligent obseruation of Gods commandements, without the which it will be to no more purpose for vs to brag of our knowledge in the scriptures, or to say we haue faith, and look to be saued as well as other men, then it wil be to purpose to haue a foūdation without a building vpon it, or a stocke or tree that beareth no fruit.

Which thing S. Iames speaking of that historicall & dead faith, where by the wicked and the very diuelle themselues, beleeue that ther is on

onely GOD expresseth most excellently in this fit similitude; *As a body without a spirit is dead, euen so* (saith he) *is faith without works.* Iam. 1, 26.

This point of doctrine of vertuous life, & obseruing of Gods commandements, not our Sauior Christ alone in his Sermon most earnestly vrged, (as hath beene said) but his fore-runner also S. Iohn the Baptist, and his followers the holy Apostles, whereof the one continually called vpon the people, to bring forth fruits meete for repentance: the other in all their writings, and no doubt in all their Sermons, after matter of doctrine and faith propounded, do proceed to exhortation, and precepts of Christian life. Rom. 12, 1. Ephe. 4, 1. In so much as S. Augustine & other ancient Fathers are of opinion, that the rest of the Apostles, Saint Peter, Saint Iames, Saint Iohn, and Saint Iude, perceiuing the looseneslie and security of the people in their times, deiected their writings, eyther onely or principally vnto this ende, euen to perswade and enforce the necessity of good life and conuersation among Christians. Yea, and that Saint Paule himselfe, when hee concludeth that a man is iustified by faith without Rom. 3, 28.

the works of the Law, doth not exclude the workes of charity, as effects and fruites of faith, which follow him that is already iustified in the sight of God, but hee excludeth them as causes of saluation, which go before him that is to be iustified. Whereby it appeareth, that S Paule handling the causes of our iustification in the sight of God, is not repugnant or contrary to Saint Iames, speaking of the notes and signes whereby we are iustified: that is (as the word is taken else where) declared or knowne to bee iust or righteous before men.

Mat.12,37.

The summe is, that although good workes are not the causes of our saluation, yet they are the way (as it were) & the path that leadeth thervnto: because by them, as by certaine marks, we perceiue our selues to haue entred, and to haue proceeded in the way of eternall life. Yea they are the fruites and effects, whereby we testifie and declare both vnto our selues and to others, the truth of that faith which we professe. And therefore our Sauior Christ willeth vs in the gospel, to let our light shine before me, that they seing our good

Iam.1,18.

Mat.5,16.

works,

works, may take occasion thereby to glorifie our heauenly Father.

And this holy Apostle Saint Iames biddeth those carnall and sensuall Christians that stood so much vpon the onely name of faith, to shew him their faith by their works, that is, they should declare & testifie vnto men (as I haue saide) the Fayth which they professed, by the fruites thereof. To men (I say) because men which iudge but by the outward appearance onely, cannot know the goodnesse of a tree, but by the good fruite which it yeeldeth; they cannot discerne the inward Faith but by the outward works. But as for God that searcheth the secrets of the hearts & reines, it needeth not that we should shew him our faith by our works, or may we looke for iustification at his handes by the best of th', for then might wee haue whereof to boast, but there is no boasting with God, & therefore no iustifying by works in his sight. Yet notwithstanding, the Lord requireth good works at our hands, to the ende that himselfe might bee * glorified, our needy brethren releeued & * comforted, others gained and wonne by

Iam.2,18.

1 Pet.12.
1 Cor.9,21.

our example, to the imbracing of the same faith and Religion which wee professe: our owne faith exercised and strengthened, and our calling & election made sure and confirmed.

And it is very requisite that the
2 Pet.1,10. Children of God, which are bought with so high a price, as with the blood of Iesus, should glorifie God both in soule and body, because they
1 Cor.6,10 are redeemed both in soule & body,
1 Cor.5.15 & not liue vnto themselues, but vnto him which dyed and rose againe for them. This is the end of our election before the foundations of the
Eph.1,4. world were laid, as the Apostle Paul testifieth, euen that we should bee holy and blameless before him in loue. This is the end of our creation, as the same Apostle witnesseth, Ephesians 2,10. Where he saith, that we are Gods workmanship, created in Christ Iesus vnto good workes, wherein hee hath ordained that wee should walke. This is the end of our redemption, as old Zachary prophesied, Luke 1,74,75. That being redeemed and deliuered from all our spirituall enemies, and from eternall destruction whereunto we were subiect, we should serue God without feare,

feare, in holinesse and righteousnes before him all the daies of our life. Finally, that is the end of our vocation. For God hath not called vs to vncleannesse, but vnto holinesse, & as he that hath called vs is holy, so must we be holy in all maner of conuersation. And it cannot be that they which are truely iustified, that is to say, made righteous by a liuely faith in Christ, should not also in some measure be sanctified, that is, made holy by a faithfull life in him. 1 Pet. 1, 15.

Let not men therfore deceiue themselues with the onely name and shadow of faith, without the nature and substance thereof. Let them not promise vnto themselues euerlasting life because they know the true GOD, and whom he hath sent, Iesus Christ, but let them remember how Christ his Apostle, whom he dearely loued, expoundeth that saying, when hee writeth. By this wee know GOD (truely) if wee keepe his commandements; and whosoeuer saith that he knoweth him, and yet keepeth not his commandements, is a lyar, and the truth is not in him. For as it is a true saying, and by all meanes worthy to be receiued, that Christ 1 Ioh. 2, 3, 4 1 Tim. 1, 15.

Iesus came into the worlde to saue sinners; so it is as true a saying, and no lesse worthy to be affirmed, that they which haue beleeued GOD, shold be carefull to shew forth good works. S. Gregory vpon the words of Christ to S. Thomas, *Blessed are they who haue not seene, and yet haue beleeued*, hath a notable discourse to this purpose. If any (saith he) inferre heereof. I beleeue, and therefore am blessed, and shall be saued, hee saith truely, if his life bee answerable to his beleefe: for that a true Faith doth not contradict in manners, the things which he professeth in words. For which cause, S. Paule accuseth certaine false christians in whom he found no vertuous life answerable to their profession; that they confessed GOD in words, but denyed him in their deedes. And S. Iohn auoucheth, that whosoeuer saith he knoweth God, & keepeth not his commandements, is a lyar. Which beeing so, wee must examine the truth of our faith, by consideration of our life, for then, and not otherwise we are true Christians, if wee fulfill in works, that wherof we haue made promise in words. That is, in the

Tit. 3, 8.

Tit. 1, 10.

the day of our Baptisme, we promised to renounce the pompe of this world, together with all the workes of iniquity; which promise, if wee performe now after Baptisme, then are we true Christians, and may bee ioyfull. But contrariwise, if our life be wicked, and contrary to our profession, it is saide by the voice of truth it selfe. Not euery one that shal say to me, Lord, Lord, shall enter in- Math 7.
to the kingdome of heauen. And againe, why do ye cal me Lord, Lord, and do not performe the things that I tel you. Here hence it is, that God complained of his olde people the Esay 29,13
Iewes, saying; *This people honoureth* Psal. 78,36.
me with their lips, but their hearts are far off from me. And the Prophet Dauid of the same people. They loued him with their mouth, & with their tongues they lied vnto him. Wherefore let no man presume to say hee shall be saued, if faith and good life be diuorced and put asunder, which S Chrisostome noteth, by the wofull and heauy chaunce and iudgement that happened vnto him, who in the Gospel was admitted to the feast of Christian faith and knowledge, but for lack of the ornament or garment

of good life, was most contumeliously depriued of his expectation.

Of whom S. Chrisostomes wordes are these. He was inuited to the feast and brought vnto the Table, but for that by his soule garments he dishonored our lord that had inuited him: he was not onely thrust from the table & banquet, but also bound hand and foote, and cast into vtter darkenes, where there is eternall weeping and gnashing of teeth.

Wherefore let vs not (deare Brethren) let vs not I say, deceiue our selues, and imagine that our dead and vnfruitefull faith will saue vs at the last day: for except wee ioyne pure life to our beleefe, and in this heauenly vocation of ours, do apparell our selues with the worthy garments of vertuous deeds, whereby we may be admitted at the marriage day in heauen: nothing shall be able to deliuer vs from the damnation of this miserable man, that wanted his wedding weed.

1 cor. 5, 1, 2 Which thing S. Paul well noteth, when hauing said, we haue an euerlasting house in heauen, not made with mens hands, he addeth presently this acception, *Si tamen vestati & non*

non nudi inueniamur. That is, if we bee found at that day well apparelled & not naked. Would God euery Christian desirous of his saluation, wold ponder wel this discourse of S. Chrisostome.

And so with this alone to conclude our speech in this Chapter, without allegation of further matters of authorities (which are infinite to this effect) it may appeare by that which hath already bene set downe, wherin the true profession of a Christian consisteth, and thereby each man that is not partiall, or blinded in his owne affection (as many are) may take a view of his estate and condition, and frame vnto himselfe a verie profitable coniecture, how he is like to speede at the last accounting day. That is, what profit or aduantage he may expect by his knowledge and profession of Christian religion. For as vnto him that beleeueth soundly, and walketh vprighty in his vocation, performing effectually euery day his professed duty, there remaines both infinite and inestimable rewards prepared: so to him that straieth aside and swarueth frō the right path of faith and life prescribed

The conclusion of this chapter

vnto him there are no lesse paynes & punishments reserued.

For which cause, euery Christian that is carefull of his own saluation, ought to fixe his eyes very seriously vpon them both: and as in beleefe to shew himselfe constant, firme, humble and obedient: so in life and conuersation to be honest, iust, pure, innocent, and holy.

And for this second point, concerning life and manners, hath bene already handled in my former Booke (which as I vnderstand is imprinted in England) I shall neede the lesse to discourse heereof. But for I haue bene admonished by the writings of diuers, how my former Booke hath bin disliked in two speciall points: First, that I speak so much of good works, and so little of faith: secondly, that I talke so largely of Gods iustice, & so briefly of his mercy, whereby the consciences of many haue beene offended: let the last Chapter going before of beleefe and life, answere the first, and that which immediatly followeth, serue for the latter obiection, and so I doubt not, but a Christian man may bee throughly resolued.

OF

OF THE ONELY IMpediment that is wont to let sinners from Resolution.

Which is the mistrust and confidence in Gods mercy, through the multitude and greeuousnesse of their sinnes.

CHAP. VI.

AMong all other the most greeuous and perillous cogitations, which in this world are accustomed to offer themselues to a mind intangled and loden with great sinnes, this vsually is the first, (through the nature of sinne it selfe, and crafty suggestions of our ghostly enemy) to fall into distrust and despaire of Gods mercy. Such was the cogitation of most vnhappy Caine, one of the first inhabitants of the earth, who after the murder of his owne onely Brother, and other sinnes by him committed, brake into that horrible and desperate speech, so greatly offensiue vnto his Lord and Master, *Mine iniquity is greater then that I may hope for*

for pardon. Such was in like manner the desperate conceit of wicked *Iudas*, one of the first of them that were chosen to the peculiar seruice of our Redeemer; who feeling his conscience oppressed with manifold iniquities, and most of all with the prodition of his owne Lord & Master, tooke no other way of amendment or redresse, but to destroy himselfe both in body and soule, adioyning onely these words, full of miserable distrust and desperation, *I haue*

Math.27. *sinned in betraying the innocent and iust blood.* By which words and most wretched ende, he more greeuously offended and inuited his most louing and mercifull Sauiour, then by all former iniquities committed against him.

This (then most louing Brother) is the first and greatest Rock, where at a sinfull soule ouer-burdened with the charge of her own iniquities, and tossed in the waues of dreadfull cogitations, by the blastes and stormes of Gods threats against sinners, doth commonly make her shippe-wracke. That is, that most horrible depth and dungeon, whereof the holy Scripture

Prou.18. saith; *The impious man when hee is come*

come into the bottome and profundity of his sinne, contemneth all. That is, the remediles sore & incurable wounde wherewith G O D himselfe chargeth Ierusalem, when hee saide, *Insanabilis fractura tua.* Thy rupture is irremediable. And the Prophet Micheas considering the same people, thorow the multitude of their wickednesse, to enclyne now to despayre of Gods goodnesse towardes them, brake foorth into this most pittifull complaint: *For this will I weep and lament extremely, I will strip off my cloaths, and wander naked, I will rore like vnto Dragons, and sound out my sorrow at Struthious in the desert, for that the wound and malady of my people is desperate.* Iere. 3. Mich. 1.

This is that great and maine impediment, that stoppeth the Conduits of Gods holy grace, from flowing into the soule of a sinfull man. This is the knife that cutteth in sunder all those heauenly and blessed cordes, wherewith our sweete Lord and Sauiour endeauoreth to drawe vnto repentance the harts of sinners, saying by his Prophet, *I will pul them vnto mee with the chaines of loue and charity.* For by this meanes euery sinfull conscience commeth to answere Hos. 11.

sweet almighty God, as did Ieruſalē, when being admoniſhed of her ſin, and exhorted by his Prophet vnto amendment of life, ſhe ſaide, *Desperaui: nequaquam faciam.* I am become deſperate, I will neuer thinke of any ſuch thing.

Iere. 2.

To which lamentable eſtate when a ſinfull man is once ariued, the next ſtep he maketh, is (for auoyding all remorſe and trouble of conſcience,) to ingulfe himſelfe in the depth of all deteſtable enormities, & to abandon his ſoule to the very ſinke of al filth and abhominations, according as S. *Paul* ſaid of the gentiles in like caſe, *That by deſpaire, they deliuered themſelues ouer to a diſſolute life, thereby to commit all wickedneſſe of vncleanneſſe.* Which wicked reſolution of the impious, is the thing, (as I haue noted before) that moſt of all other offences vpon earth, doth exaſperate the ire of God, depriuing his diuine Maieſty of that moſt excellent property wherein he chiefly delighteth & glorieth: which is his infinite & vnſpeakable mercy. This might be declared by diuers and ſundry examples of holy writ, howbeit, two onely ſhal ſuffice for this preſent.

Ephe. 4.

The

The first is of the people of Israel, not long before the banishment into Babilon; who beeing threatened from God by the Prophet Ieremy, that manifold punishments were imminent ouer their heads, for their greeuous sinnes committed against his Maiesty, began (in sted of repentance) to fall to desperation, and consequently, resolued to take that impious course of a dissolute life, alleadged before out of Saint Paule, for thus they answered God, exhorting them by his threates to reforme their wicked liues: Wee are growne desperate, and therefore we will hereafter follow our owne cogitations, & euery one fulfill the wickednesse of his owne conceite. Whereat GOD stormed infinitely, and brake foorth into this vehement Interrogation: *Interrogate Gentes, quis audiuit talia horribilia?* Aske and enquire of the very Gentiles, whether euer among them were heard any such horrible blasphemies? Iere. 18.

And after this, for the more declaration of this intollerable iniurie, heerein offered to his Maiesty: hee commaunded the Prophet Ieremy, to goe foorth out of his owne house, and to get him to a Potters shoppe, which

which in the village was framing his vessels vpon the wheele. Which Ieremy hauing done, he saw before his face a pot crushed & broken by the Potter all in pieces vpon the wheele, and thinking thereby that the vessell had bene vtterly vnprofitable and to be cast away, he saw the same Clay prestently framed againe by the potter into a new Vessell, more excellent then before. Whereat he marualling, God said vnto him, Dost not thou thinke (Ieremy) that I can doe with the house of Israel, as this Potter hath done with his Vessell? or is not the house of Israel in my hands, as the clay in the hands of this craftesman? I will denounce vpon a suddaine against a Nation & kingdom, that I will roote it vp, and destroy it, and if that Nation or Kingdome doe repent from their wickednesse, I also will repent mee of the punishment which I intended to lay vpon them. And then hee proceedeth forward, declaring to Ieremy the exceeding griefe and indignation which hee conceiueth, that any sinner whatsoeuer, should despaire of mercy and pardon at his hand.

A marualious example of Gods mercy.

The second example is, of the same

people

people of Israel, during the time of their banishment in *Babilon*, at what time, being afflicted with many miseries for their sinnes, and threatned with many more to come, for that they changed not the course of their former wicked conuersation: they began to despaire of Gods mercy, & to say to the Prophet Ezechiel, that liued banished among them, & exhorted them to amendment, vpon assured hope of Gods fauor towards them: *Our iniquities and sinnes do lye grieuously vpon vs, and wee languish in them, and what hope of life then may we haue?* Ezech. 32. At which cogitation and speech, God being greatly mooued, appeared presently to Ezechiel and said vnto him. *Tell this people, as I liue saith the Lord God of hoasts, I wish not the death of the Impious, but rather that he should turne from his wicked waies and liue. Why will the house of Israel die in their sinnes, rather then turne vnto me?*

Then maketh he a large & vehement protestation, that how greatly soeuer any person shold offend him, and how great punnishment soeuer he shall denounce against him, yea, if he had giuen expresse sentence of death

death and damnation vpon him, yet *Si egerit pœnitentiam a peccato suo, fecerit que iudicium & iustitiam*: that is, if he repent himselfe of his sins, and exercise iudgment & iustice for the time to come, (that is, iudgment vpon our selues, and iustice toward others) all his sins that he hath committed, shall be forgiuen him (saith almighty GOD) for that he hath done iudgment and iustice.

And this now might bee sufficient (albeit nothing els were spoken) for remouing this first obstacle, and impediment of true resolution, which is the despaire of Gods infinit goodnes and mercy. Neuertheless, for more euident cleering, and demonstration of this matter, & for the greater cōfort of such as feele themselues burdened with the heauy weight of their iniquities comitted against his diuine Maiesty; I haue thought expedient in this place to declare more at large, this aboundant subiect of endlesse mercy, towards all such as will truely turne vnto him, in what time, state, condition, or age soeuer in this life, which shall be shewed & set downe by these foure points and parts that do ensue.

The

The first part, touching the loue that God beareth towards man.

FIrst of all, by the infinite and incomprehensible loue that Almighty GOD beareth vnto man, which loue is alwayes the mother of fauor, grace, and mercy. If you demaund of me, in what sort I prooue that the loue of God is so exceeding great towards man, I answere as the Cosmographer is wont to doe, who by the greatnesse and multitude of the streames and Riuers, doth frame a coniecture of the Fountaine from which they flow. The proper Riuers which are deriued and do run foorth of loue, are good turnes and benefits, which seeing they are infinite, endlesse, and inestimable, bestowed by God vpon man (as in the place before hath beene declared, and the whole vniuersal frame of this world, doth aboundantly beare witnesse,) it followeth most euidently, that the origine, fountaine, and well-spring of all these fauors, graces, and good turnes, must needs be infinite, immeasurable, and farre surpassing all compasse of mans vnderstanding.

If

If you require of me the cause and reason, why Almighty God should so wonderfully be affected towardes man, I can directly yeeld ye none at all, but rather meruaile thereat with
Iob 7. holy Iob, why so soueraigne a Maiesty should set his hart vpon so base a subiect. Notwithstanding, the holy Scripture seemeth to alleadge one principall reason of his loue, when it saith; *Nihil odisti eorum quæ fecisti,*
Wisd. 11. *& parcis omnibus, quia tua sunt Domine, qui diligis animas.* That is, Thou (O Lord) which loueſt soules, canst not hate those thinges which thou hast made, but dost vse mercy towards all men, for that they are thine. And the like manner of reasoning vseth God himselfe, when hee saith by the Prophet Ezechiell, *Behold, all soules are mine*: And heerevpon he inferreth a little after, *Num quid voluntatis meæ, est mors impij*: Can I haue the will to damne a wicked man, seeing that his soul is mine created & redeemed by me? as who would say, this were a case against all order and equity. And the reason of this maner of speech & argument is, for that euery man naturally is inclined to loue the things that be of his

his owne making. So we see, that if a man haue an Orchard, wherein be great variety of trees & plants, yet if there be but one of his own peculiar grafting that flourisheth & prospereth well, hee taketh more delight therein, then in any of the rest, for that it is his owne workmanship.

So in like manner, if a man haue a Vineyard of his owne planting & trimming. For which respect the holy Prophet Dauid, finding himselfe and the whole kingdome of Iury in great affliction & calamity, thought no other meanes so forcible to draw God to compassion and consideration of their cause, as to cry out vnto him in this manner; Thou which gouernest Israel, looke towards vs, & be attent. Thou hast brought forth a vineyard out of Egipt, thou hast purged the same from Gentiles, & hast planted it. Thou O God of al power, turne towards vs, looke vpon vs frō heauen, and visit this thy Vineyard, which thine owne right hand hath planted. This manner of perswasion vsed the holy Prophet Esay to moue God, when he said, *Look vpon vs I beseech thee O Lord, which are the worke of thine hand.* Psal. 97.

But

But aboue all other, the blessed man Iob standeth as it were, in argument and disputation with GOD about this matter, saying, Haue not thy hands made me? haue they not framed me of clay and earth? Hast not thou compacted me, as a cheese is made of milk? Hast thou not knit my bones and sinewes together, & couered my flesh with skinne? hast not thou giuen me life, and conserued my Spirit with continuall protection? Howsoeuer thou seeme to dissemble these matters, and hide them in thy heart, yet I know that thou remembrest them all, and art not vnmindfull of them. Iob 10.

By which wordes this holy man signified, that albeit GOD suffered him greatly to be tempted & afflicted in this life, so far forth as he might seem to haue forgotten him, yet was he wel assured, that his diuine maiesty could not of his goodnes forsake or despise him, for that hee was his creature, and the proper workmanship of his own hands. In which very name *Workmanship*, holy Dauid tooke such great comfort, considering that the workman cannot chuse but be louing & fauourable towards his

his owne worke (especially so excellent and bountifull a workman, as is almighty god, towards a work made in man is, to his owne shape & likenes) that in all his necessities, yea even in his greteſt infirmities of flesh and moſt greeuous offences committed against his Maiesty, he conceiueth moſt assured hope of mercy and pardon, vpon this consideration that he was his workmanship, and consequently well known to his diuine wisedome, of how brickle and frayme a mettall he was made. For thus at one time amongst other, he reasoneth of this matter. Looke how far distant the East is frō the West, so farre off hath God remoued our iniquities from vs. Euen as a Father doth take compassion on his owne children, so doth the Lord take mercy vpon vs, for that he well knoweth the mould whereof we are made, & doth remember that we are nothing else but dust. Psal. 102.

In which discourse, the holy Prophet maketh mention of two things that did assure him of Gods mercy, the one, that God was his Creator, and Maker, and thereby priuy to the frailty of his constitution & nature,

the

the other, that hee was his Father, whose property is to haue compassion vppon his Children: and this is a second reason, more strong & forcible perhaps then the former, why euery man may bee most assured of pardon, that hartily turneth vnto almighty GOD: considering that it hath pleased his diuine Maiesty, not onely to bee vnto man a Creator (as hee is to all other thinges) but also a Father, which is a title of the greatest loue and coniunction, that Nature hath left vnto things in this Worlde.

Whereof a certaine Philosopher saide well, that no man could conceiue the loue of a Fathers heart, but he onely that had a childe of his owne.

For which respect our sauior Christ to put vs in minde of this most feruent loue; and thereby as it wer, by one fire to enkindle another within our harts, did vse oftentimes & ordinarily, to repeate this sweet name of Father in his speeches to his followers, and thereupon founded diuers most excellent and comfortable discourses; as at one time when he exhorted them from ouer-much care and worldly solicitude, hee added this reason; *Your Father in Heauen*

Ma. 5, 6, 7, 8

Math. 6.

know

knoweth, that you haue neede of these things. As who would say he knowing your wantes, and being your Father, you shall not neede to trouble your selues with too great anxiety in the matters, for that a fathers heart cannot but bee prouident and carefull for his Children. The like deduction maketh hee in the same place, to the same effect, by comparison of the Birdes of the Ayre, and other irreasonable Creatures: for which, if God doth make (sayth he) so aboundant prouision, as all the whole world may witnesse that hee doth: much more carefull wil he bee to prouide for men that are his owne children, which are more deare vnto him then any other terrestriall thing created

All these speeches and reasons of our Sauiour, are deriued from the nature and property of a Parent, which cannot but affect & loue his Children: especially such a Father, whom Christ calleth celestiall, who in this perfection of true fatherly loue, so far exceedeth al earthly Parents put together, as in power, clemency, and goodnes, almighty God surpasseth the infirmity of his feeble

creatures. Such a Father as hath not onely giuen life and beeing vnto his Children, but also (as S. Paule saith) hath poured into their hearts
Galath. 4. the diuine spirit of his onely eternal Sonne, stirring them vp to most assured confidence & inuincible hope in his fatherly goodnesse and protection. And vppon assurance of this hope, haue as well sinners as Saints from the beginning, fled vnto him confidently vnder this title of paternity, and neuer were deceiued. So the Prophet Esay, as well in his own name, as in the name of the sinfull people of Israel, doubted not to cry,
Esay 63. Thou art our Father, Abraham hath not knowne vs, and Israel is ignorant of vs: Thou ô Lord, art our Father thou art our Redeemer. And to confirme this assurance vnto vs, Christ sent that most sweete & comfortable Embassage vnto his Disciples presently vpon his resurrection.
Iohn 20 Goe and tell my Brethren, that I doe ascend vnto my father, & vnto your father: vnto my God, and vnto your God. By which word of Father, and God, the one of loue, and the other of power: the one of will, the other of ability, he tooke away all doubt

of

of not speeding, from each man that should make recourse to this mercifull Lord and Father. God himselfe also, after many threats vsed by the Prophet Ieremy, against the people of Israel for their sinnes, in the ende, least they should despaire, turneth about his talke, and changeth his stile, assuring them of many graces and fauours, if they would returne vnto him: telling the house of Israel, that he had loued her from the beginning, and had sought to draw her vnto him by threats, to the ende he might take mercy vpon her, and that now hee intended to builde her vp againe, to adorne her with ioy and exultation, to gather her children from all corners of the earth, to refresh them with the Waters and Riuers of life, and all this (saith hee) *Quia factus sum Israeli Pater*. For that I am become now a Father to Israel. And in the same place to wicked Ephraim (the head Citty of the rebellious kingdome of Samaria) he saieth, *Ephraim is become my honourable Sonne, my delight, and decrely beloued childe, therefore my bowels are mooued with compassion vpon him, and in aboundance of mercy will I take pitty of him.* So Iere. 38.

much attributed God to this respect of being a Father vnto Israel and Ephraim, and of their being his Children; for that this cause onely (notwithstanding their infinit enormous sinnes) his bowels of endlesse mercy were moued with loue and compassion towards them.

And these are those tender & mercifull bowels, which holy Zachary Father to S. Iohn Baptist, protesteth to be in almighty God towards mankinde that had offended him. These are those which were in that good old Father mentioned in the gospel, who being not onely offended, but also abandoned by his younger Son, yet after he saw him return home again, notwithstanding he had wasted all his thrift and substance, and had wearied out his body with wicked life, he was so far off from disdaining to receiue him, as he came forth to meete with him, fell vpon his necke, and kissed him for ioy: adorned him with new apparell and rich iewels, prouided a solemne banquet for him, inuited his friends to be merry with him, & shewed more exultation and triumph for his returne, then if he had neuer departed from him.

Luke 1.

Luke 16.

By

By which Parable, our Sauiour Christ endeuoured to set forth vnto vs, the incomprehensible mercy of his heauenly Father toward sinners, in which respect hee is truely called by his Apostle, *Pater miseecordiarum*, the father of mercies. For that as S. Bernard well noteth) the sea and Ocean of mercies doth flow peculiarly from the heart of a Father, which cannot bee saide so properly of the Gulfe and depth of his iudgements. For which cause he is called in scripture, the God of iustice and reuenge and not the Father. And finally, this blessed name of Father in God, doth import vnto vs by Gods owne testimony, all sweetnes, al loue, all friendshippe, all comfort, all fatherly prouidence, care and protection: al certainty of fauour, all assurance of grace, all seuerity of mercy, pardon, and remission of our sinnes, whensoeuer vnfainedly we turne vnto him. 2 Cor. 1. Psal. 33.

And in this point his diuine Maiesty is so forward and vehement to giue vs assurance, that being not cõtent to set foorth his loue vnto vs by the loue of a Fathers heart, he goeth further, and protesteth vnto vs that his heart is more tender towards vs

in this behalfe, then the heart of any mother can be to the only childe and infant of her owne wombe. For thus he saith to Sion, which for her sinnes began to doubt least hee had forsaken her; *Can the Mother forget her owne Infant? Or can shee not be mercifull to the Childe of her owne wombe? If shee could, yet can I not forget or reiect thee: Behold, I haue written thee in the flesh of mine owne hands.* And this for so much as God is called our Father.

Esay 49.

There remaineth yet a third consideration, which more setteth foorth Gods inestimable loue, then any of the other demonstrations before set downe. And that is, that he gaue the life and blood of his onely begotten and eternall sonne, for purchasing & redeeming vs when we were lost: a price so infinite and inexpiable, as (no doubt) his Diuine wisedome would neuer haue giuen, but for a thing which he had loued aboue all measure. Which our Sauiour himselfe that was to make the payment, doth plainly signifie, and therefore also seemeth (as it were) to wonder greatly at such a bargaine, when he saith in the Gospell, *So deerely hath*

God (my Father) loued the world, that hee hath giuen for it his only begotten Sonne. In which words, he ascribeth this most wonderfull dealing of his Father, vnto the vehemency and exceeding aboundance of loue, as doth also his deerest Disciple and Apostle S Iohn, saying: In this appeareth the great loue and charity of God towards vs, that hee hath sent his onely begotten Sonne into the world, to purchase life for vs. In this (I say) is made euident his exceeding charity, that wee not louing him, hee loued vs first, and gaue his owne Son to be a ransome for our sinnes.

Whereunto also the holy Apostle S. Paul agreeth, admitting in like manner the excessiue loue of god in these words; God doth mervailously commend & set forth his great loue vnto vs, in that we being yet sinners, he gaue his son to the death for our redemption And in another place, stirring out (as it were) a measure of gods mercy, by the abundance of his loue, saith thus; God who is rich in mercy, through the exceeding loue which hee bore vnto vs, wee being dead in sin, hee reuiued vs in Christ, and raised vs vp euen vnto heauen, Rom. 9.

ma-

making vs to sitte downe there with him, to the end he might declare to all ages and world ensuing, the most aboundant riches of his grace and goodnesse towards vs.

This was the opinion of that noble Apostle S. Paule, and of all his coequall Apostles, Euangelists, Disciples, and Saints; and this worke of our Redemption, proceeded onely from the inflamable furnace of gods immeasurable loue. And therfore to make no other conclusion heereof, then that which Saint Paul him-selfe doth make. If God haue not spared his owne proper and onely begotten sonne, but hath giuen him vp to death for gaining vs vnto him, how can it be, that with him he hath not giuen vs all other things. If when we
Titus 3. were his enemies, and thought not vpon him, he sent to seeke vs so diligently, by such a Messenger as hee loued so deerely, allowing him to lay downe a price for vs which he so infinitely esteemed: what shall we
Roman. 5. thinke that he will do vnto vs now, (wee beeing made his owne by our redemption) if we returne willingly vnto him: when our receiuing shall cost him nothing else, but onely a mer-

mercifull looke vpon vs: which is not so much from the infinite bowels of his bottomlesse mercy, as is one drop of water from the most huge gulfe of the maine Ocean sea.

And this shall suffice for the first point of Gods loue, declared vnto vs by the three most sweete and comfortable names and respects of Creator, Father, and Redeemer.

The second part. How God expresseth his loue towards sinners.

NExt after which, we are to consider in what manner GOD is accustomed to expresse and declare this loue of his, in his dealing, and proceeding towards sinners. And first of al, the wise man (hauing had long experience of this matter) beginneth to describe and sette foorth in this sort, saying vnto GOD himselfe, *Thou (O LORD doest dissemble the sinnes of men, to giue vnto them time of repentance.* And then, when they will not vse this benefite of his forbearing, but will needs enforce him to punish and correct them hee saieth further of this correction: *Such as* Wisd. 12.

Wisd. 12. *wilfully do runne astray (O Lord) and will not turne vnto thee, thou doest correct them sweetly by little and little, admonishing and exhorting them to leaue their sinnes, and to beleeue in thee.*

These two points then of exceeding clemency, by the testimony of the wise men, are found in almighty God; first to wincke at the wicked life of men, and to expect their conuersion with vnspeakable patience, and long amity, according as also the Prophet Esay beareth witnesse, adioyning the cause thereof in these words; *I he Lord doth attend your conuersion, to the ende he may take mercy on you, and thereby be exalted.* Esay 30.

And secondly, for the same respect when he is inforced by reason of his iustice to chastice them, yet doth hee the same with such moderation and mildnesse, as alwayes in this life hee reserueth place of pardon.

And vnto these two, wee may adioyn yet a third property of his mercy, more admirable (perhaps) then the former: which is (as Tertullian excellently noteth) that he being the party offended, yet first and principally desireth reconciliation: he hauing receiued the wrong & iniury,

yet

yet doth hee most busily intreate for amity and attonement. And whereas in all right and equity, hee might deny vs pardon, and for his power take reuenge of vs at his pleasure, yet doth he not onely offer vs peace of his owne accord, but also sueth vnto vs by all means possible to accept thereof, humbling (in a certain manner) his diuine Maiesty to our baseneſſe and vtility: and behauing himselfe in this respect, as a Prince that were enamoured of his bondslaue and abiect seruant.

This might be declared by many of his owne speeches and doings in holy Scripture, but one place out of the Prophet Esay shall serue for all; where almighty GOD so earnestly wooeth the conuersion of Ierusalem, as no louer in the world could vtter more signes & testimonies of a heart inflamed and set on fire with loue, then hee doth towardes that Citty which so highly hath offended him. For first, after many threats powred out against her, if shee did not returne, least she might perhaps fal into diſpaire, he maketh this protestation in the beginning of his speech, *Indignatio non est mihi, &c.* Angry Esay 27.

I am not (O Ierusalem) but whatsoeuer I haue spoken, I haue spoken of good wil and loue. Secondly, hee entreth into this dispute, and doubt with him-selfe about punnishing her for her sinnes, what shall I do? *Shal I tread her vnder my feete, and put her to the fire? Or else will shee stay my puissant hand, and make peace with me, will shee (I say) make attonement with me?* After which doubt & cunctation he resolueth himselfe to change his manner of stile, and to fal a little to chide with her, & then he saith, Harken O ye deafe inhabitants of Ierusalem looke about ye, yee blind folke that wil not see: who is blinde and deafe but my seruant, that wil not regard or listen to the Messengers which I send? O thou which hast open eares, wilt thou not heare?

And then a little after, he beginneth to smoothe and speake faire againe, saying, *Euer since thou hast bene gracious and glorious in mine eyes, I haue loued thee, and for thy soule will I giue whole Nations. Feare not for that I am with thee.* Wherewith shee being little or nothing mooued, hee returneth to a sweet maner of complaint, saying; Thou hast enthralled

me,

me by thy sinnes, and with thine iniquities thou hast greatly afflicted me. His complaint.

Which being said, and she somewhat mooued thereby to loue him as he seemeth, he turneth vnto her with this most comfortable and kinde speech: I am he, I am he, which cancelleth thine iniquities for mine owne sake, and will neuer thinke any more vppon thy sinnes. His kinde speech. All which beeing done, and they now reconciled, and made fast friends togither, his diuine Maiesty beginneth a very louing cõference as it were, & sweet expostulation with her, saying in these wordes. His conference. Call thou to memory the thinges that are past, and let vs iudge our selues heere together. Tell mee if thou haue any thing whereby thou maiest be iustified. Thy first Parent was a &c.

Whereat she being ashamed, & hauing nothing in the world to answere for herselfe: almighty God comforteth her, and knitteth vp the whole matter in this most kinde and amiable sort. Feare not, for I will powre out my Spirit vpon thee. and vppon thy seed, and my benediction shall be vpon thine off-spring: thy Children shall bud vp and florish as Willowes planted by the water side. His sweete conclusion. This

faith

saith the Lord and king of Israel the Lord of hoasts that is thy redeemer; I am the first and the last, & besides me there is no other God. Be mindfull of this, thou house of Iacob. I haue dissolued & dissipated thy sins, as a cloud is dissolued in the ayre; be mindfull of this, and haue an assured confidence. Thus far continueth the treaty betweene God and his Citty of Ierusalem.

And now tell me (deere Christian brother) whether it be possible for any heart or tongue in the world, to conceiue or expresse more waies, or significations of most vehement good will & burning affection, then of Gods part in this treaty hath bin declared? What louer or enamoured person vpon earth, what passionate hart could wooe more earnestly, sue more diligently, solicite more artificially, complaine more pittifully, expostulate more amiably, confer more intrinsically, remit offences more readily, offer benefits more aboundantly, conclude more sweetly, and giue more pregnant testimony of vnfained loue, nor more assured certainty of eternall league and amity, then doth almighty God vn-

to

to this Nation that so grieuously had offended him? who will not confesse now with the Prophet Dauid. That sweete and mercifull is the Lord, & his mercies spread ouer al the rest of his most wonderfull works. Who wil maruell if the same Prophet made a vow, that his euerlasting song should be of the mercies of this his Lord & Maker? Psal.144.

But yet this thing is made much more apparant by that which his Diuine Maiesty did afterwards to the same people in the daies of Ieremy the Prophet (aboue an hundred yeares after this treaty, in the time of Esay) at what time god being resolued to destroy them & their Citty for their obduration in their sinnes, when the houre of execution drew neere, his bowels of mercy were so touched with comiseration towards them, as he called to Ieremy & commanded him once againe to goe vp to the Temple gate, where all the people did passe in and out, & there with a lowd voyce to cry as followeth: Heare ye the word of God, O all you of Iuda, that do passe in and out by these gates; Thus saieth the Lord of hosts, the God of Israel, yet Iere.7.

doe

doe you amend your waies, and I wil dwel in this place with you, &c. And when this exhortation and blessed endeuour of almighty god, could not moue or profit them any thing at al, then his vnspeakable goodnesse beganne with sharpe threats in this manner: My fury and indignation is
Ierem.7. gathered together against this Citty and vpon the Inhabitants, and vpon the very Beasts and Cattel thereof, as also vppon the fruite and trees of this region. The carcases of this people, shal bee foode to the Birdes of the ayre, and to the Beastes of the fielde, their enemies shal come and
Ier.8. cast foorth of their Sepulchers, the bones of the Kings & Princes of Iuda; the bones of their Priests, Prophets, and inhabitants, and shal dry them at the Sunne, and cast thē out into the dunghill. After al which long and dreadful commination, hee altereth his speech presently againe, and saith with a very lamentable and pittiful voyce: And wil not he that is falne (notwithstanding al this) rise vp againe? Wil not he that is departed from me, returne vnto me again? O why doth my people run from me so obstinatly? By which louing complaint,

plaint, and infinite other meanes of mercy that God vsed to that people, when no amendmnet at all could be procured, his didine Maiesty was enforced to call Nabuchodonozer King of Babylon, before the walles of Ierusalem, to destroy it. But euen now also consider the bowels of his vnspeakable mercy. For hoping that by this terrour they might perchance be stirred vp to conuersion, hee sent Ieremy the Prophet to them againe, with this Embassage, *Tell the Inhabitants of Ierusalem, will yet not yet receiue Discipline and obey my words?* Whereat those graceless people were so little moued, as they tooke Ieremy and cast him into prison for his message, and thereby exasperated most grieuously Gods further indignation against them. Notwithstanding all which, his incomprehensible Clemency would not thus abandon them, but commanded holy Ieremy to write out all his threates and promises in a Book together, and to send the same vnto them, foorth of the prison where he lay, by his seruant Baruch, to bee read in their hearing; and so he did. Whereof when Ioacim the king had vnder-

Ier. 35.

Ier. 36.

vnderstanding: Hee commaunded Baruch to bee brought into his presence, and there to reade the booke by the fire side, (as the Scripture noteth) And when he had heard but three or foure pages thereof, he cut them out with a pen-knife, & threw the whole Booke into the fire, and so consumed it. At which obstinate and impious dealing, albeit almightie God were exceedingly offended, yet commanded hee the same Booke to be indited & written againe, in much more ample manner then before, thereby (if it had beene possible) to haue stirred vp and gained that people vnto him. But when this by no means in the world could be brought to passe: then permitted his diuine Maiesty, the whole Citty to be destroyed, according to his former threats, and that rebellious people, to bee led away captiue in bondage to Babilon. In which place and misery, (notwithstanding their demerites) his infinite mercy could not forsake them, but sent his Prophet Ezechiell, as also Baruch vnto them, with extreame complaint of their obduration, and yet offering vnto them mercy and pardon euen then, if

Ezech. 23.

if they would repent.

And what more wonderfull clemency then this, can possibly bee imagined deere Christian Brother? May in reason any man euer now enter into doubt or despaire of Gods mercy, how great and grecuous soeuer the burthen of his sins be, when hee considereth this proceeding of his eternall Maiesty with the people of Israel, for so many yeares and ages together: Whom himselfe calleth notwithstanding, *Gentum Apostatricem dura facie & indamabili corde*: An Apostolicall Nation, of a shameleſſe countenance, and incorrigible disposition? Can GOD deuise any more effectuall and forcible meanes, to erect and animate a sinner confidently to returne vnto him, then are these? And yet (gentle reader) for thy further comfort and encouragement in this behalfe, I will adioyne one thing more, which doth exceed and passe all reason & reach of humane imagination, and that is, that GOD promiseth vnto a sinner that faithfully wil returne vnto him, not onely to forget and vtterly extinguish all memory of his former iniquities, but also to make more Ezech. 2.

ioy

ioy and triumph at his conuersion, and to loue and cherish him more tenderly at his returne, then if hee had neuer fallen or departed from his seruice This God himselfe signifieth by the Prophet Esay, when hee

Esay 40. saith, *Call vnto Ieruſalem, ſpeake vnto her heart,* (that is, comfortably) *for that her iniquitie is forgiuen, ſhe hath receiued double at Gods handes for all her ſins committed.* And more plainly in another place by the same Prophet. The light of the Moon shall be

Esay 30. as the light of the Sun, and the light of the Sun shal be as the light of seuen daies, seauen times put togither, when God shal binde vp the wounds of his people, & heal their sores. And to this purpose doe appertaine directly those most wonderfull Parables of our Sauiour in the Gospell, concerning the extraordinary ioy & feasting that the carefull Woman

Luke 15. made, when shee had found againe her groat that was lost, & the good shepheard, when he brought backe the sheepe that was astray: and the mercifull Father, when he receiued home his sonne that before had abandoned him. And to the same purpose doth it also appertaine, that

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in the prophet Dauid, God glorieth especially in the seruice of those people, that before had not knowne him. And this shall suffice for this second point, to shew what wonderfull meanes almighty god doth vse, in setting forth his mercy, for allurements of sinners vnto repentance. Psal 57.

The third part. What assurance God giueth vnto them that repent.

AND so hauing declared what exceeding great loue and mercy God beareth towards man, and how effectually hee expresseth the same, by suing vnto sinners for their conuersion: it followeth that wee should in this third place, examine some-what more in particulars, what certaine assurance his diuine Maiesty giueth, of vndoubted pardon and full remission of their sinnes, to all such as vnfainedly shall resolue themselues to make their refuge vnto him.

Which thing, albeit euery man by that which before hath beene repeated, may sufficiently conceiue, yet for the importance of the matter, it shall not bee amisse in this place also, to adde a word or two, for more plaine

plaine and euident demonstration heere.

And this shall bee done by setting down both the words and deeds, that is, both the promises and performance which Almighty GOD hath vsed and exercised in this behalfe, to all such as haue offended him whatsoeuer. And for the first which are his promises, most apparant it is, as well by the things which before haue beene discussed, as also by the whole course, body, and drift of holy Scripture, that the promises of mercy and pardon, which his diuine Maiesty hath made to sinners, and whereunto by his sacred word, he hath in a certaine manner obliged himselfe, are both manifold, vehement, absolute, resolute, and vniuersall. Whosoeuer shall depart from his wicked wayes, and
Ezc.18,31. turne vnto me, saith Almighty GOD, I will receiue him.

Behold the vniuersality of all people and persons, without excluding any. And then further, *At what time soeuer an impious man shall returne vnto me, from his iniquity, his wickednes shall not hurt him, saith the Lord God of hoasts.*

See the vniuersality of all times and seasons without exception. But yet harken what God addeth besides.

Least

Leaue off to do peruersly (saith hee vnto the Iewes, &c.) And then do you come and finde fault with me if you can. For if your sins were as redde as Scarlet, they shall be made as, &c. Esay 1.

Consider the vniuersality of al kind of sinners, bee they neuer so greeuous, so horrible, or hainous.

And finally, God talking to a soule that hath oftentimes falne, and most infinitely offended him, hee saith thus; It is a common receiued speech, that if a woman depart from her husband, and do ioyne her-selfe to another man, she may not returne to her first husband againe, for that she is defiled & made contaminate. And yet whereas thou hast departed from me, and hast committed fornication with many other Louers, doe thou returne vnto me againe, and I will receiue thee, saieth Almightie God. Iere. 3.

By which words is expressed the fourth vniuersalitie, containing all states, qualities, and conditions of men, how many wayes, or how oftentimes, or how contemptuously soeuer they haue committed sinnes against his diuine Maiesty. And what may bee added now more vn-

to this? Was there euer Prince that made so large an offer vnto his Subiects? Or was there euer father that gaue so ample & vniuersall promise of pardon vnto his children? Who can now mistrust himselfe to be excluded from this assurance of mercy, wherein all sorts of people, all kinde of sinners, all times of seasons, all states & qualities of sinners are cõprehended? O most miserable and infortunate man, that excludeth him selfe, whõ God excludeth not. What is there in this generall & vniuersall promises, whereof any man in the world shold haue pretence, to make any least doubt or question? Of the meaning (perhaps) & intent of him that promiseth; O deere brother, it is onely loue and charity, and consequently cannot deceiue vs.

Of the truth and surety of his promises, it is infallible, and more certaine then heauen and earth put together. Of the power that hee hath to performe his promises, it is infinite, and not restrayned by any bounds or limitation: whereof then may we doubt? or in which of these three points may we not conceiue most singular consolation? Hear

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the comfortable meditatiõ that blessed S. Bernard made vpon these three particulars which we haue now mentioned. *Tria considero* (saith he) *in quibus tota spes mea consistit, charitatem vocationis, veritatem promissionis, potestatem reddditionis, &c.* *Bern. ser. in ver. Psa. Mi do. in etec. Can.*

That is, I do consider three thinges (saith this holy man) wherein all my hope consisteth, and whereby it is made inuisible. First, the exceeding loue and charity of him, that calleth me to him by repentance: secondly, the infallible truth and certainty of his promise which he maketh to mee of pardon and mercie: thirdly, the endlesse power and ability hee hath to performe whatsoeuer hee promiseth. That is, that triple or three-fold rope and chaine which holy Scripture saith is hardly broken, for that by this rope let downe vnto vs from heauen (which is our Country) into this world, that is our prison, wee may ascend and mount vppe (if wee will) euen vnto the sight and possession of Gods eternall kingdome and heauenly glory. Thus farre that blessed Father. Eccle. 4.

But now to the second point, if we consider how faithfully Almigh-

ty God hath put in execution those promises of his from time to time, and how no one man vpon earth (to many ages as the world hath continued) was euer yet frustrate of this hope, in making his confession vnto his Maiesty, if he made it from his heart; we shal finde further cause for vs to consider. For so much as it is not probable, or in reason to bee imagined, that he which neuer failed in times past, will breake his promise for the time to come, especially seeing now in Christianity, when wee haue this aduantage aboue all other former times (as S. Iohn doeth also
1 Iohn 2. note) that hee who was and is our Iudge, is become also our Aduocate, to plead our cause.

Cast backe thine eies then my louing brother, and take a view of all ages, times and seasons past and gone. Begin from the first creation of this world, and come downe-ward euen to this day. and examine indifferently, whether in all this wide compasse of times, persons, places, and most greeuous offences committed against his diuine Maiesty, there were euer yet any one sinner vppon earth, that returned vnfainedly, and

was not receiued. The sinne of our first Parents was presently forgiuen vnto them, vppon their first signification of greefe and sorrow for the same. And not onely this, but our Sauiour also Iesus Christ was promised to be sent, for restoring them and their posterity to the glory and felicity which by their fall they had lost. After this vntill the time of Abraham and of the people of Israel, as some workes of Gods Iustice are recorded in holy Writ, that were exercised vpon irrepentant offenders; so are there many more celebrated of his mercy; and only two persons in particular are mentioned, who notwithstanding some sorrow which they seemed to haue for their offences were yet reiected: the first whereof was the murtherer Cayne, who at the beginning denyed his wickednesse vnto God, and then being conuicted, despaired of remission. The second was Esau, whom Saint Paule calleth a prophane fornicator, who found no place of repentance, albeit with teares he sought the same. Whereof S. *Chrysostome* giueth the reason in these words; *For this cause Esau obtained not pardon, for that hee did*

Genesis 3.

Heb. 12.

not repent as hee should haue done, his teares proceeding rather of anger & temptation, then of true sorrow.

When the people of Israel came to be a distinct Nation, and to be gouerned by Gods appointment, how greeuously (trow you) did they offend daily, and almost hourely his Diuine Maiestie? And how graciously did his vnspeakeable clemency remit and pardon their manifolde and innumerable sinnes and trespasses done against him? The whole Scripture (in truth) seemeth nothing else, but a perpetuall Narration of Gods incredible patience and infinite mercies towards them. And if I would speake of particular persons among them, which he receiued to his fauour after great and manifold offences committed: there would bee no end of all that recitall.

Let Manasses that most impious and wicked King bee an example for all; of whose enormous life and wicked actes, whole pages are replenished, both in the Bookes of Kinges and Chronicles. and yet afterwards notwithstanding, the same man falling into misery and calamity among the Babilonians, (a fortunate schoole

2 Reg. 22.
2 Cor. 33.

often-

oftentimes for Princes, who in their prosperity are wont to contemne GOD) hee began to be sorrowfull for his former life and actions, and became repentant (as the Scripture saith) in the sight of GOD for the same. Whereat, his diuine and incomprehensible mercy was so much moued presently, as he receiued him to fauour, and brought him backe from his prison and fetters, vnto his Kingdome and imperiall Throne of Maiestie.

The example also of the Niniuites is very notable and singular in this behalfe, against whom almighty God hauing decreed a sentence of death to bee executed within a certaine time: hee commaunded Ionas the Prophet to go and denounce that sentence vnto them. But Ionas well knowing the nature and disposition of GOD towards mercy; fore-sawe (as afterward he signifieth) that if he should goe and beare that Embassage vnto them, and they thereuppon make change of their liues, his Maiesty would presently pardon them, and so he should be taken for a false and lying Prophet. For auoyding which inconuenience, he chose Ion.1,2,3,4

rather to flee away by sea vnto the City of Tharsis, and there to hide himselfe But almighty G O D raised a tempest in that iourney, and disposed in such sort, that Ionas was cast into the Sea, and there receiued and deuoured by a Whale: from whose belly hee was commanded afterwards to repaire vnto Niniuie, and there to do his former message, which he performed.

And the tennour of his message was, that within forty dayes that huge Citty of Niniuie shoulde bee destroyed.

Which hee hauing denounced vnto them, the sequell fell out as Ionas before had suspected. For the Niniuites beleeuing the message, and betaking themselues to repentance, almighty G O D forgaue them presently: whereat Ionas was exceedingly greeued and offended, and complained sweetly vnto God of his strange dealing heerein, demaunding why hee had enforced him to come and preach destruction vnto them, knowing before hand that he would pardon them.

But his mercifull L O R D aunswered him fully to this point, by a certaine accident that fell out, whereto Ionas was not able to reply one word.

For

For so it chanced that Ionas sitting without the Walles of the Citty of Niniuie, vnder an Iuie bush, that in one night by Gods appointment was sprung vppe to couer him from the Sunne: the same Iuie bush by Gods Ordinance was perished vppon the suddaine, and was consumed by a Worme, leauing the poore Prophet destitute of that consolation of shaddow which he receiued by it.

Wherewith hee beeing not a little disquieted and afflicted, GOD saide vnto him: Thou Ionas art sorrowfull, and grecued for the losse of thine Iuy tree, which notwithstanding thou diddest not plant, or make to grow, nor tookest any labour at all about it. But the same grew vp in one night, and in one night it perished againe. Ionas 4.

And shall not I then bee carefull to pardon my great Citty of Niniuy, wherein there bee aboue an hundred and twenty thousand innocent people, which cannot distinguish betweene their right hand and their left? This was the aunswere of Almighty GOD vnto the Prophet Ionas, for defence of his singular inclination to mercy in respect that the Niniuites were his owne Creatures, his owne workmanship, and the la-

bours of his owne hands, as all other people also are. Of which kinde of reason and consideration, there haue beene diuers thinges saide and declared before, for manifestations of Gods infinite mercy. And all this that hitherto hath beene spoken, is of thinges onely done in time of the Olde Testament, before the appearance of Christ our Sauiour in the flesh. But now if wee looke into the time of grace, when God incarnate came himselfe in person to shew the riches of his endlesse mercy vnto mortall men vppon earth; wee shall see more examples without comparison of his exceeding clemency. For that now our Creator and Shepheard ouercome (as it were) with extreame compassion, came down into the vale of our misery, with resoluti on, not onely to offer pardon and forgiuenesse to all his sheep that were astray and would returne: but also to follow and seeke them out: and beeing found, to lay them on his owne shoulders, and so to bring them back vnto the fold againe, and there to giue his life and blood for their defence against the Wolfe.

Luke 15.

O sweet Lord, what greater loue can

can be immagined then this? What more pregnant signification of inflamed charity, can mans cogitation conceyue or apprehend? It is a meruaille now if he which discended vnto vs with his hart, and with these bowels of burning affection, did set open the gates of all his treasures, fauors, and graces vnto vs. Iohn. 10. 13.

It is no meruail if the holy Apostle Saint Paule in the fifte chapter of his Epistle to the Romanes, do say of this time, Superabundant gratia, that grace did ouer abound and yet further in another place, that Christ being very God, did in a certaine sorte impouerish and emptie himselfe with the most wonderfull effusion of mercies, and hauocke of heauen, which euen at this time, and euer since hee hath made. Phil. 2.

Heere hence it proceedeth that all his delight and pleasure vpon earth, was to conuerse with sinners, and to giue them comfort, corage and confidence in him. Which hee did so manifestly in sight of all the Worlde, as hee became very scandalous and offensiue thereby to the Scribes and Pharisies, and other principall rulers amongest the Iewes Nation. Heere hence likewise did proceed those his most meruailous speeches & strange Math. 8. 1. Marke 2. Luke 5.

inuitation of wicked men vnto him; as for example, at one time among other, when he cried out in publike.

Math. 11. *Come vnto mee all yee that doe labour, and be heauy laden, and I will refresh you.* And at another time going into the Temple of Ierusalem vpon a high festiuall day, when all the people were gathred together, he stood vp in the midst of them all, & brake forth into this vehement inuitatiō, with a loud voice, as S. Iohn Euangelist recordeth:

Iohn 7. *If any man among you bee thirsty, let him come vnto mee, and he shall drinke.* Hereby it came to passe, that his diuine Maiesty was

Math. 11. tearmed commonly, *Publicanorum & peccatorum amicus*, the friend and familiar of wicked publicans & sinners. And hereof finally it did proceed, that he receiued all, imbraced all, and forgaue al that repaired vnto him, were they Scribes, Pharises, Soldiors, Publicans, Vsurers, Harlots, Theeues, Persecutors, or whatsoeuer most grieuous offenders besides; whereof particular examples in each kinde might bee alledged, assuring vs furthermore, that after his resurrection, and blessed ascension to the right hand of his Father, he

he would be more bountifull, yet in this manner of proceeding, & *draw all men vnto him*: being at one time both our Iudge and Aduocate, our King and Mediatour, our God and Redeemer, our Father & Brother, our Priest and Sacrifice, and he that both pleaderh and determineth our cause together.

What then should not we hope at this time (deere Christian Brother) at the hands of this our Lord and Master, which hath left vnto vs such words, such deeds, such assured euidence of his infallible loue & abundant mercies towardes vs? Why should not his dealings with other men before vs, giue vs heart & courage to trust assuredly in him, for the time present and to come? Why should not his former most infinite mercies, be vnto vs odoriferous alluring sauours and oyntments, to make vs as the spouse did in the Cãticles, follow and run after him.

Heare what deuout Saint Bernard doth meditate vpon this passage of Christs fragrant Oyntments. Oh sweete Iesus (saith he) the fresh & odoriferous smell of the wonderfull clemency, doth allure vs to run after Cant. 10.

ter thee, when we hear say, that thou dispisest not Beggers, nor abhorrest sinners. We know right wel O lord, that thou didst not reiect the theefe that confessed thee, nor the sinfull woman that wept vnto thee, nor the Cananæan that humbled her selfe before thee, nor the wicked adulteresse brought vnto thee, nor the toller or tribute gatherer that followed thee, nor the publican that repaired vnto thee, nor the disciple that denied thee, nor Saul that did persecute thee, nor thy Tormentours that did naile thy sacred body to the Crosse. O Lord, all these are fragant smelles and sauours of thy most sweete mercy, and at the sent of these thy oyntments, we do follow and runne after thee. Thus far S. Bernard.

The fourth part.

The application of all that hath bin sayd.

AND so with this to come vnto the fourth and last part of this Chapter, and to apply all that hath beene sayde of Gods mercie to our present purpose. What man is there lyuing in the world, that reading and beleeuing these thinges, can doubt or mistrust

truſt to receiue pardon for their ſins?
If God be he that iuſtifieth, who is able Rom. 8.
to condemne vs, ſaith the holy Apoſtle Saint Paul. If God be minded to deliuer vs, who can take vs out of his hands? If God proteſt that he will pardon vs, why ſhould wee make any doubt or queſtion thereof at all? Why ſhould wee not ioyne rather with that confident and faithfull ſeruant of his, Saint Paule, who ſayeth vnto vs, and to all other ſinners lying, in his Maiſters name: Let vs repayre vnto him with a true hart, in fulneſſe of faith, hauing purged our harts from an euil conſcience. Let vs hold faſt an immoueable confeſsion of our Hope, ſeeing hee is faithfull which hath giuen vnto vs his promiſes, and let vs conſider how one of vs may prouoke another to, &c. By which words the holy Apoſtle ſignifieth, that what ſinner ſoeuer ſhal reſolue with himſelf, to purge his conſcience from wickednes for the time to come, and to imploy the reſt of his life in charity and good workes, hee may confidently and boldly repair to almighty God, with moſt certaine aſſurance to receiue pardon and remiſſion. And alas (deer Brother) why the ſhould

Iohn 10.

Heb. 10.

should any man despaire? Wherefore should any man cast away his owne soule, that God so much desireth to saue? what a pitifull & lamentable case is it to behold so many Christians in the World togoe languishing in their sinnes, and to giue themselues ouer to all kinde of careless and dissolute sensuality, (which by god himselfe is call'd desperation) vpon this conceit & wicked cogitation, that now they are gone so far, and so deepely rooted & habited in this kind of life, as either it is impossible, or in vaine for them now to thinke of change or amendment? O deere Brother, let these men hearken with diligence to this excellent discourse of *S. Chrysostome*, which ensueth.

If thou be a wicked man (saieth he) thinke vppon the Publican. If thou be vnclean of life, consider the harlot. If thou be a murderer, remember the thiefe. If thou be a swearer, call to minde the blasphemer. Cast thine eies vpon *Saul* and Paul, first a persecuter, & thē a Preacher, first a violent robber, afterward a good Steward & faithfull dispenser. First chaffe, afterward corne: first a wolfe after-

afterward a Shepheard, firſt lead, afterward gold: firſt a Pirat, afterward a good Pilot: firſt a diſperſer, afterwards a gatherer together: firſt a breaker downe of Gods vineyard, afterward a planter: firſt a deſtroier afterward a builder.

Thou haſt ſeene manifold wickednesse, but now behold vnſpeakable mercy. Thou haſt heard the pride of the ſeruant, conſider now the loue and clemency of the maſter: I will not thou ſay to me, I am a blaſphemer, I haue beene a perſecutor, I haue led an vncleane and abhominable life, & therefore I doubt leaſt I ſhall not be pardoned.

Say not ſo vnto me, for heere thou haſt examples to the contrary, in euery of theſe and many other ſins. Thou maiſt ſafely flie to any Port thou liſt, and that either in the olde or new Teſtament. For in the olde, thou haſt Dauid: in the new, thou haſt Paul. I will not haue thee therefore alledge excuſes vnto mee, for couering thine owne cowardnes.

Haſt thou ſinned, repent; haſt thou ſinned a thouſand times, repent a thouſand times vnfainedly. This is the onely ointment that may bee

poured

poured into an afflicted conscience, the torment whereof I do well know.

For the diuell standeth by, whetting his sword of desperation, & saying vnto thee, Thou hast liued wickedly all thy youth, and thy former dayes thou hast mispent, thou haste haunted playes and spectacles with thy Companions, and followed after loose and lasciuious women: Thou hast taken other mens goodes from them wrongfully: Thou hast bin couetous, dissolute, and effeminate: Thou hast forsworne thy selfe: Thou hast blasphemed and committed many other heynous and wicked crimes and therefore what hope canst thou haue of saluation? Truely, none at all.

Thou art a meere cast away, and canst not now go backe, and therefore my counsel is, that thou now vse the pleasures and commoditie of this Worlde, and passe ouer thy time in mirth of heart, without cogitation of other affaires.

These are the words of the Diuell, louing Brother: these are the counsailes and perswasions of our enemy. But mine are contrary: If thou haue fallen thou maist rise againe: If thou haue beene a loste Companion, yet thou

thou maiest bee saued. If thou haue committed fornication and adulterie in times past, thou maiest bee continent for the time to come: If thou haue haunted plaies and games, thou maiest draw backe thy foote from henceforth: If thou haue delighted in lewd and euill company, thou maiest hereafter acquaint thy selfe with good. This onely is necessary, that thou beginne thy conuersion out of hand, and that thou repent, and take in hand to reforme thy selfe, though it be at first but a little.

Let thine eies begin but to shedde foorth one teare, enter into thy conscience, consider thy selfe but indifferently, examine thine actions, and what they deserue. Lay before thy face the day of iudgement, with the torments of hel on the one side, and the ioyes of heauen on the other. Repent, confesse, amend thy life, seeke a medicine for thy wound out of hand, while thou art in this life, in what state or condition soeuer thou be. Yea, if thou be vpon thy deathbedde, and ready to breathe out thy soule and spirit, feare not to repent, for that Gods mercy is not constrained by the shortnes of time. Which I speake

Neuer too late to repent.

speake vnto you (my deere Brethren) not to make you heereby the more negligent, but onely to stirre you vp vnto the confidence of Gods mercy, and thereby to auoide the most dangerous gulfe of desperation. Hitherto are the words of this holy and learned Father.

In which long and large Discourse of his, we are to note, that (together with most excellent encouragement which he giueth vnto all sinners, of what state and condition soeuer they bee, in all times and seasons to trust in Gods mercy, and neuer to despaire) hee giueth also an wholesome admonishment, that wee should not by this confidence become more negligent in reforming our liues, but rather doe it out of hand, with-out all delay, or procrastination. Whereunto in like manner the holy Father Saint Augustine, in like exhortation against despaire doeth endeauour most vehemently to stir vs vp in these words.

Let no man after a hundred sins, nor after a thousand, despaire of the Lords mercy, but yet so let him not despaire, as hee seeke presently without all stay, to reconcile him-selfe to almighty God by amendment of his life: least perhappes, after that by custome

ſtome he hath gotten a habite of ſin, hee bee not able to deliuer himſelfe from the ſnares of the diuell, albeit he would.

And in the very ſame Sermon, hee diſcourſeth yet further of the ſame matter, in manner following. Not euery man that hath ſinned, but hee that perſeuereth in ſinne, is hateſull and abhominable in the ſight of God. For that no man muſt diſtruſt of Gods mercy towards him that will amend and leaue his ſinnes. For that GOD himſelfe, as a moſt ſweete Comforter, hath ſaide by his Prophet, *That the impiety of a wicked man ſhall not hurt him, at what time ſoeuer he ſhall returne from the ſame.* Eze. 11, 13. But yet this great mercy of the Lord, is then onely profitable vnto vs, if we delay not our conuerſion, nor doe multiply ſinnes vpon ſinnes. Which I will declare vnto you by the example of woundes and ruptures of our body, by which alſo the infirmities of our minde and ſoule may bee conceiued.

Thus then we ſee, if a mans ſoote, legge, or arme be broken, with how great paine the ſame is reſtored to his accuſtomed ſtrength. But if any mem-

member of our body should bee broken twice or thrice, or more often in one and the selfe same place your charity can imagine, how hard a thing it were for that part to recouer her perfect health againe. So fareth it (deere brethren) in the wounds and ruptures of our soule.

If a man doe commit sinne once or twice, and do vnfainedly without dissimulation make his refuge vnto the medicine of repentance, he doth out of hand obtaine health againe, & that some-times without any scarre or blemish of the disease past. But if he begin to adde sins vpon sins in such sort that the wounds of his soule doe rather putrifie within him, by couering and defending them, then heale by repentance & confession, it is to bee feared, least that heauy speech of the Apostle be fulfilled in him, to whom he saith in this manner; Doest thou not know, that the benignity of God is vsed to bring thee to repentance? But thou by thy obdurate and irrepentant heart, dost heape to thy selfe wrath in the day of vengeance, and of the reuelation of Gods iust iugdement. Thus far S. Augustine.

Rom. 2.

But now (deere Christian brother)

ther) what can bee spoken more effectuallie; either to erect vs to hope and confidence in Gods mercy, or to terrifie vs from presumption in delaying our amendment, then heere hath bene vttered by these noble pillers and Fathers of Christs Church, and most excellent instruments and Temples of his holy Spirit? The diuine wisedome of almighty God, in a certaine place saith; That the words of Wise men ought to be spurs vnto vs, and as it were nailes, driuen into the depth of our hearts: meaning therby, that wee should be stirred vp, and most vehemently mooued when we heare such wise men as the holy Ghost there meaneth (which indeede are onely they that haue the knowledge and true feare of God) make such exhortations vnto vs, and giue vs such wholsome admonishments, as these godly Fathers in this great affaire haue done. And how is it then, (deere brother) that we are nothing stirred vp thereby, nothing quickened, nothing awaked? Well, I will conclude this whole Chapter and Treatise, with another exhortation & admonishment of Saint Augustine, for that besides the graue authority Eccle. 20.

of

of the man (which ought to moue vs much) I thinke nothing can bee spoken more excellently, or more agreeing to our peculiar purpose.

S. Aug Ser. 181. de tem.

Thus then he saith, Almighty God doth neuer despise the repentance of any man, if it be offered vnto him sincerely and simply; nay he accepteth the same most willingly, embraceth the penitent, and endeuoureth to reduce him to his former estate, wherein he was before he fell.

Esay 51.

And that which is yet more; if a man bee not able to fulfill the whole order of his satisfaction, yet doth not God refuse the least repentance that is, though it be done in neuer so short a space. Neither doth he suffer the reward to perish of any little conuersion. And this doth the Prophet Esay seeme to me to signifie, when he saith in Gods person to the people of Israel; I haue contristed thee a little for thy sinnes, I haue striken thee & turned my face from thee, thou hast bin sad and hast walked in sorrow, and I haue comforted thee againe.

These examples then of repentance (deere Brethren) we hauing before our eies, let vs not perseuere in wickednes, nor dispaire of reconciliati-

on,

on, but rather let vs say with a confident heart, we will turne home to our Father, and present our selues vnto our God, for truely (my Brethren) hee will neuer turne away from the man that turneth vnto him.

Himselfe hath said, that he is a God which draweth neere vnto vs, were it not that our sins do make a separation betwixt him and vs. Let vs take away then the separation and obstacle, and so nothing shall let our coniunction with him, which he greatly desireth For to this end did he create vs, that hee might bestow vpon vs eternall life in the kingdome of heauen. He did not make vs for hell, but hee made his kingdome for vs, and hell for the diuell. So he saith in the Gospell, *Come ye blessed of my Father, enioy the Kingdome prepared for you, from the beginning of the world.* And to the damned, *Depart from me ye accursed, into euerlasting fire, which is prepared for the diuell and his angels.* Esay 59. Math. 25.

If then hell fire was prepared for the diuell, and the kingdome of heauen for man, from the beginning of the world, it remaineth onely, that we prouide, not to lose our inheritance by persisting in sin. So long as we

we are in this life; how many or great soeuer our sinnes may be, it is possible to wash them away by true & vnfained repentance, but when we shall once depart from this world, albeit then we doe repent (as no doubt but wee shall from the bottome of our hearts) yet shall it auaile vs nothing. And albeit our teeth doe gnash, our mouth cry out, our eies gush foorth teares, and our hearts lament with innumerable complaints and supplications, yet shall no man heare vs, no man assist vs, not so much as with the tip of the finger, giue vnto vs a drop of water to coole our tongues amid hell torments, but wee shall receiue that lamentable answer which the rich Glutton receiued from the mouth of Abraham. *There is betweene vs and you a great distance, so that none may passe from vs to you, nor from you to vs.* Luke 16. Hitherto hath followeth S. Augustines exhortation. And here withal I thinke it good to conclude this Treatise.

FINIS.

The end of the second and last Booke, tending to Resolution.